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# Historical Notes,

Relating to the

Pennsylvania

Reformed Church.

v. 1

EDITED BY

HENRY S. DOTTERER.

VOLUME ONE.

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1900.



# HISTORICAL NOTES

## RELATING TO THE

# PENNSYLVANIA REFORMED CHURCH.

VOL. I. No. 12 April 10, 1900.

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Edited by Henry S. Dotterer.

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PHILADELPHIA.

### Close of Volume One.

The present issue of Historical Notes completes Volume One. With this Number goes a title page and an index. We shall have bound the surplus numbers left on our hands. Most of these will be distributed among the leading libraries of Pennsylvania and elsewhere. A few bound copies will be retained and will be sold at Two Dollars each. With the issue of the present Number and the completion of the Volume, the publication of Historical Notes will be discontinued.

### A Sorry Showing.

The United States should be the mightiest stronghold of the Reformed Church. To New York came in the earliest years of its settlement, the Hollanders. To Pennsylvania came the Germans, the Hollanders and the Swiss, amongst them a large percentage of the Huguenots, the Walloons, and the Piedmontese. History tells us that of the hundreds of thousands of Huguenots who took refuge in Holland, Switzerland and Germany, great numbers changed their names and their language to conform to the speech of the countries in which they were befriended. A much larger infusion of Huguenot blood courses through American veins than is popularly recognized. Many of the Waldenses or Vandois escaped to Switzerland and Germany, and, in subsequent generations, joined in the great exodus to our shores. The membership of the Reformed Church of Pennsylvania is a composition of the descendants of the persecuted and tortured victims of the Spanish inquisition in Holland, the martyrs for the faith in France, the

slaughtered Protestants of the Italian valleys, and the impoverished Palatinate survivors of the horrors of the Thirty Years' War.

Where in modern history can be found a nobler combination of Christian ancestry than ours in Pennsylvania? Where can be found a purer leadership than has been ours the past century and a half?

### Prof. William J. Hinke.

In the History of the Reiff Case, concluded in this number, is furnished a specimen of the valuable work Prof. Hinke is doing in disentangling the Colonial history of our Church. Thorough and untiring in his researches, alert in detecting the hearings of discovered facts, conversant with numerous languages, and clear in statement, he is placing before the Church markedly important information through its several publications. It will interest our readers to know something of our contributor's history.

William J. Hinke was born, in 1871, at Dierdorf, near Coblenz on the Rhine. He received most of his college training at the gymnasium (college) in Elbertfeld. In 1887 he came to America; attended Calvin college, Cleveland, Ohio, where he was graduated in 1890, after which he spent two years there as professor of Latin and Greek. He then took two years at Ursinus theological seminary, graduating in May, 1894. After taking one year's post-graduate work at Princeton seminary, he was appointed instructor of Hebrew at Ursinus in 1895, and professor of Old Testament Language and Literature in 1897. He was ordained April 26, 1896, and had charge for one





year of Trinity Reformed church in Allentown, Pa. He was naturalized April 5, 1897. He speaks English and German; and has a reading knowledge of Dutch and French among the modern, and Latin, Greek, Hebrew, Aramaic and Arabic among the ancient languages.

### The Late Nathan Berkenstock.

The First Church of Philadelphia recently lost, in the death of Nathan Berkenstock, a useful, faithful, active member and officer. For a quarter of a century he was the president of the board of corporation of that congregation, whose organization dates back to 1727 and whose charter was granted in the Colonial time. For many years Mr. Berkenstock sang basso in the choir, and almost up to the time of his decease he was the chairman of the committee on music. He was one of the trustees of the church—a position of great importance in this congregation, which is the owner of properties requiring close attention in order to make them productive of revenue.

Mr. Berkenstock was widely known among the merchants of interior Pennsylvania. Frank in manner and upright in dealings, he enjoyed the respect and confidence of those with whom he had business intercourse.

He was deeply interested in the welfare of his church. He gave liberally of his money to support it. He devoted his talents, his time, and his energies to its advancement.

### Not Properly Pastored.

"Of what denomination are you a member?" asked one of the most successful clergymen of America. "Of the Reformed Church," was the reply of the individual addressed. "That Church is not properly pastored in this city. Yonder is a pew occupied by seven persons, members of your Church. When they came to me to apply for admission to my congregation, I said to them: 'Why do you not start a congregation of your own communion? You would be a nucleus for a new organization; and you could gather around you others who feel like your-

selves.' They would not entertain the suggestion; they wished to come with us; and they are regular, useful members here."

This conversation occurred about two years ago, in the city of Philadelphia.

### Successful Church Work.

In Philadelphia the Reformed Church has a natural constituency of large proportions upon which the congregations may draw to replenish their membership, enlarge their influence. By a "natural constituency" we mean that portion of the population belonging by birth to the Reformed Church. Of course, those born outside the limits of our Church, and holding membership in no other, are also eligible to membership in our congregation—if they can be reached. One might suppose, in view of these facts, that a languishing Reformed church in Philadelphia must be a thing unknown. Yet we do hear of weak congregations.

These reflections followed the perusal of a circular issued for Palm Sunday by the pastor of the Deutsche-Evangelische-Presbyterischen Zions Kirche, of Philadelphia. The attenuated title of this church conveys a correct indication of the congregation's origin. In another part of the circular we are told: "Our delightfully developed evangelical Presbyterian Zion congregation was established by Lutheran and Reformed German Christians. The name 'Presbyterian' was willingly taken, because it was the Presbyterian synod which in the first years gave thousands of dollars towards the advancement and support of our congregation, which none of the old German churches of the city could or would do."

A congregation favored by none of the old German Churches, it would seem could have small hope of gathering members. The energetic minister of this church shows the contrary. He gives the names of the Confirmanten this year; they number 21 Knaben, and 30 Mädchen—a total of 51. This large number he gathered from among those Germans whom the Lutherans and the Reformed cannot reach or hold.





## Goetschy's Colony.

BY HENRY S. DOTTERER.

[Concluded.]

Ludwig Weber was the name of the disheartened member of Goetschy's colony, who returned to Zurich, and exposed the leader's shortcomings to the extent of his ability. The title of his pamphlet, a 12mo of 30 pages, was:

Der Hinekende Bott von Carolina. Oder Ludwig Webers von Wallisellen, Beschreibung seiner Reise von Zürich gen Rotterdam, mit derjenigen gesellschaft, welche neulich aus dem Schweizerland in Carolinam zu ziehen gedachte. Zürich, bey Joh. Jacob Lindimer. MDCCXXXV.

The title in English would appropriately have been: The Disgruntled Messenger from Carolina; or a Description by Ludwig Weber, of Wallisellen, of his Journey from Zurich to Rotterdam, in the company which recently purposed moving from Switzerland to Carolina.

Weber was the father of a family of nine living children. One son he took with him, intending, if all went well, to have his wife and remaining children join him. He was in the party of 96 persons who left Zurich on the morning of October 5, 1734. Weber, in his pamphlet, gives much information of what happened on the journey from Zurich to Rotterdam.

## WEBER'S STORY.

The first day, October 5, we proceeded as far as Lauffenburg. There Hans Jacob Kuhn, of Rieden, and his wife, became dissatisfied, secretly left the party, and returned home. At Rheinfelden the passengers had to show their passports. The same evening we arrived at Basel, and here we overtook those who had started the day before us, also those who had travelled on foot to Basel, of whom there were about 28 persons, from Buchs. At Basel all had to wait until a passport through France was obtained at Strassburg. This cost 44 guilders, but gentlemen at Basel paid it. We were delayed two days at Basel after this. Here the wife of Conrad Näff, of Webers dorf, escaped and started for home, but having no passport she was brought back to Basel. Several of the emigrants refused to wait for the passports, and a tailor from Liechtensteg suggested that it were better to travel through France, and offered himself as guide if his expenses were paid. As he spoke French, 31 persons went with him. Nothing more was heard of this company. From 10 to 50 others, from Buchs, Esch and Mettmensstetten, resolved to travel through Lorraine, via Namur, to Rotterdam. These fortunately obtained alms at several places, and arrived at Rotterdam eight days after the main party. After leaving Basel frequent rains and severe cold made the journey uncomfortable. Many were poorly clad.

Eighty Piedmontese refugees joined us at Basel, but sailed in a special vessel. On our two boats were 194 persons. Our first night encampment



was under the clear heavens, upon an island covered with trees and shrubbery, in the middle of the Rhine. Some nights we could not go ashore, but remained in the boat, although we could not sit up, to say nothing of lying down. It was most pitiful with the children, who kept up heart-rending cries. On the boat no cooking could be done, yet we had to remain in it day and night. When we could go ashore, we warmed and dried ourselves and cooked, as best we could, in the open air. The poor women sobbed for their warm rooms at home. Most of the passengers thought they would not have to pay for meals from Basel on; but they were disappointed. They were consoled with the promise that the commissary with the money would soon arrive, but he did not make his appearance. Many would gladly have returned to their homes. But as armies lay on both sides of the Rhine, they dared not venture. Lamentations arose. The men blamed their wives; the women their husbands. Mrs. Gœtschy thus complained, and one day snatched his cane from her husband's hand, and struck him on the back. On one side of the Rhine, quite near us, we saw the camp fires of the Imperial troops and on the other side those of the French. This caused great fear among the passengers. We feared an attack from one or both at any hour, and in consequence preserved perfect silence.

At Alt-Breysach the boats were halted, and all our chests were opened and examined. When Gœtschi called on the commandant of the fort, the latter warned him to sail instantly, saying he could see through his field-glass the French, on the opposite side of the Rhine, aiming three field pieces at the boat. The master of the boat made off with all possible speed. At Unter-Breysach a child of John Heid, tailor, from Greiffensee, died.

Gœtschy stated that it was necessary and proper to establish a system of good order among the passengers. At one of the landings he directed the fathers of families to form a circle, and he selected from them four Ehegaumeren (a sort of stewards):

1. Abraham Bünninger, of Bachenbühlach.
2. Abraham Weidmann, smith, of Luffingen.
3. Rudolf Weidmann, tailor, of Rümliang.
4. Hans Gut, chief of the guard, of Esch.

Gœtschy also selected eight judges, two of whom, chosen by lot, should serve under the Ehegaumeren. These were:

1. Jacob Näff, from our dorf.
2. Jacob Schellenberg, of Fluntern aus dem Spiegelhoff.
3. Heinrich Gallman, of Mettmensstetten.
4. Hans Maag, of Hochfelden.
5. Jacob Dentzler, tailor, from Diebendorf.
6. Conrad Keller, our carpenter.
7. Was myself.
8. Hans Grob, of Zwillikon.





Götschy, poor man, though a minister, had most of the time in his mouth his tobacco pipe or the wine glass. But Heinrich Scheuchzer, of Zurich, read a prayer, morning and evening. Several days after the organization, Götschy preached a sermon on the boat, in which he made allusions to the Ehengaumer, which gave great offense.

At Cetch the hussars of the imperial army seized the boat, and manifested unfriendliness. In consequence, Mr. Wirtz, of Zurich, as our commissary—which title he assumed without our knowledge or desire—went to Heidelberg to obtain a passport, which cost thirty guilders. On the way the hussars took his tobacco pipe. We had to pay two ducats for both vessels. They rode after us nine miles below Mayence. We should not have gotten rid of the hussars so leniently, if the leader had not been of the Reformed religion. They took the meat from Götschy's plate, and as they ate it swung their sabres about his head—whereby he quite lost his appetite. When the fare for passage on the boat was called for, 40 to 50 had not the money to pay; and they left the boat, and went afoot. At Mayence a detention of four days occurred, owing to a failure to agree with the boat captains as to the price to be paid. Finally, it was agreed to pay to Rotterdam 3 guilders for adults and half-price for children. Things now went better.

It was stated at Zurich, before sailing, that a paper mill would be erected in Carolina, and fine post paper only would be made; that the best material would be sent from Switzerland to make the paper.

At Neuwik (Neuwied?) four couples were married by a Reformed clergyman:

1. Commissari Hans Conrad Wirtz and Anna Götschi.
2. Conrad Näff, from our dorf, and Anna N.
3. Jacob Rothgeb and Barbara Haller, both of our dorf.
4. Conrad Geweiller, a gardener.

The count here wished the entire company to remain in his district, and offered to furnish homes and needful supplies.

At Collenburg we remained four days, on account of strong winds. Götschy preached here for us. The people here collected money for the emigrants, amounting to about one Dutch guilder for each person. Götschy and his family were also cared for, and they were invited ashore daily. We were frequently called upon to sing psalms for the citizens, for which we were liberally rewarded, in money, meats, kabis, potatoes and beer. Our quarters were in a barn, for which we had each to pay one steuber every morning. We cooked mostly on the bank of the Rhine. A child of plattmacher Heinrich Schreiber, from Riesbach, died here.

From here Götschy sent three passengers to Rotterdam—Abraham Bünninger, carpenter, from Bächenbühlach, tailor Jacob Issler, and Abraham Weidmann, smith, from Luffingen,—under pretense that two English ships were there, anxiously waiting for us, and that in England pre-



vision had been made to care for us during the Winter. This was not so. He and his son-in-law sold, here, both boats which we had brought from Zurich, for 45 Holland guilders, of which we received nothing. We had to pay  $3\frac{1}{2}$  steuben per adult and half that for children, to Rotterdam, in spite of the bargain that the Mayence ship's people should take us there for what all had paid them. All were now transferred to one ship, much too small for convenience. The next morning before daylight we reached Rotterdam.

When we landed the three men sent ahead informed us there was no English ship awaiting us. Goetschy could give us no relief; on the contrary, he said he could do no more for us, and that each one must look out for himself. The ship master discharged our baggage in a heap, and hurried away.

#### WHAT HAPPENED AT ROTTERDAM.

Goetschy received a letter from The Hague, from a certain Mr. Schobinger, of St. Gall, desiring him to come to the latter at The Hague. Goetschy and his son-in-law at once complied with this request.

In a few days Wirtz returned from The Hague, and said several oxen would be sent us from there, that the States-General would take care of us, and that a large sum of money had been collected for us in England. Goetschy also returned, and informed us that a position as a minister, of great importance, had been promised him by the States-General; that he and his family had been helped, and that we should see that we too receive assistance. Meantime poverty and misery among us became steadily greater. No one dared beg, because in Holland beggars are put in the house of correction. Many became sick from want and hunger. The wife of Hans Meyer, of Ober-Steinmurr, died, and also her two-year old child. A tailor from Buchs, Sebastian Nemecher by name, who is married in Rotterdam, visited us, and took us, especially those from Buchs, kindly in hand. He brought with him a Mr. Joh. Schapenhandt, who lived with him. These friends were instrumental in procuring us much assistance.

At this stage some of our party went over to England.

After this we received much kindness from the people, who sent us food and drink, and furnished us night lodgings. Mr. Schapenhandt presented our case to Rev. Mr. Wilhelm, who advised three of us to go to The Hague to apply to Mr. von Felss, at the English embassy. Three went, but applied first to Goetschy, who disapproved of their calling upon von Felss, whereupon they returned to Rotterdam without accomplishing their errand.

Several days afterwards Goetschy came and informed us that certain gentlemen recommended that we go to Pennsylvania. Most of our party were willing, and allowed themselves to be booked, and those who could write wrote their own names. These went to a shipping agent (schiff-





patron) and engaged to pay 6 doubloons passage money for a grown person, and 3 doubloons for a child; and for those who died on the voyage the living should pay the same sum. I have heard since I am home in Switzerland that they started from Rotterdam for that country on the 24th of February (1735). The agreement for passage does not mean that they will pay the money; but when they arrive in Pennsylvania they are to be sold to earn the required sum.

The 22 persons from Klotten also came to Rotterdam, and on Christmas another vessel landed several passengers from various places.

Others besides myself would have come back from Rotterdam, if they had had the means. Caspar Nötzli, of Hoissland, and his son, would gladly have come with me, but he had no money; besides he had previously pawned his clothing for 5 guilders to purchase necessities while sick for several weeks in Rotterdam.

This ends the story of the journey down the Rhine as told by Ludwig Weber.

#### GOTTSCHY'S DOINGS.

Mr. Gotschy wrote an account of the journey down the Rhine, dated at The Hague, November 26, 1734, addressed to Seckelmeister (Treasurer) Friess, of Zurich. After narrating the principal events of the trip he states that he has been offered by von Fells, the Antistes of the Netherlands, the general superintendence of the Reformed Churches in Pennsylvania, provided he could furnish the requisite credentials and would submit to an examination by the judicatory of the General Synod. The number of souls in the churches of Pennsylvania was estimated at 60,000, of whom 20,000 had not received baptism. The superintendent was to have the oversight in the whole of Pennsylvania, of eight towns and more than six hundred smaller places, and his income was to be 2000 thalers, which was to be provided by the Dutch Government until the plans were so worked out that the people themselves could provide the support. In conclusion he asked most humbly the aid of the Seckelmeister in obtaining the required attestations from the Zurich authorities. This important letter was addressed:

Hochgeachtet, Wohl, Vornehmer, Frommer, Hoch u. Wohl Weisser,  
mein Insonders Hochgeerter, Gressgunstiger Hr. Gevatter Seckel Mr.: u.  
hoher Patron.

The signature was:

Meines insonders Hgh. Hr. u. Patronen  
Ergebenster Knecht,

Haag, d. 26t. 9<sup>ten</sup> 1734  
In höchster Eyl.

Mauritius Gotschius,  
V. D. M.

Accompanying this letter was one written by Henry Gotschy, student, saying that in case the testimonial from Zurich should result favorably to his father, Mr. von Felsen had promised that he (Henry) should finish



his studies at the University of Leyden at the public expense, and that he should be sent as future successor to his father.

The replies, if any, made by the Seekelmeister have not come to my notice.

Two other letters of great import to Goetschy's welfare were written about this time. They are both in Latin. The first was by Rev. Mr. Wilhelmius, of Rotterdam, to Rev. J. B. Ott, in Zurich. The second was by Rev. Joh. Bapt. Ott, dated Zurich, February 5, 1735, to Rev. Mr. Wilhelmius.

Mr. Wilhelmius says: Unexpectedly Goetschius arrived here with 400 Swiss, in the middle of Winter, bare of means. Goetschi proceeded to The Hague to obtain from the English plenipentiary permission to emigrate to Carolina. The remainder of his party he left in Rotterdam, where two citizens and myself cared for them to the extent that they were not obliged to beg for bread. Wilhelmius then proceeds to explain at length that since the year 1682, at the instance of the Heidelberg Consistory, the two Synods of Holland had been endeavoring to find ways and means to supply to the emigrants in Pennsylvania with religious needs. It was determined to send a faithful, industrious, pious man thither, to take charge of the circumstances and of the distribution of the building of churches and the engagement of ministers and teachers. In Goetschi they think they have found the right man for this work. Wilhelmius applied to Ott for information in this connection respecting Goetschi and reports which had come to Holland concerning him.

Ott replied at considerable length. Among other statements he made these: Goetschi was trained in the Zurich gymnasium, and was a zealous student, and reached the dignity of a V. D. M. (minister of the Word of God.) He then became Diacon at Bernegg and afterwards at Sultz, and performed satisfactorily his official duties, and showed such earnestness that he gathered around him zealous adherents, but also opponents as well. Ott touches leniently and considerately the subject of Goetschy's tarnished reputation. Goetschy had acquired, by persevering effort, a range of erudition far beyond the needs of a minister of the country folk. He manifested, for example, great zeal and diligence in the study of the Oriental languages, in which he made progress so successfully (it is reported at least) that he used the original text as the foundation for the the daily services in his family, sons and daughters.

One result of the efforts of van Fels in behalf of Goetschy was the donation of 2000 guilders by the Government of the Netherlands, (the Edel Groot Mogenden,) given to him for the particular object of getting a trustworthy report of the condition of the churches in Pennsylvania.

The arrival of Goetschy's colony in Holland was brought to the attention of the States-General on the 14th of December, 1734. The minutes state: From time to time large numbers of persons from the Palatinate





and elsewhere in Germany come to these Provinces with the purpose of sailing by way of England to the colonies of that kingdom in America. At this time divers persons from the canton of Zurich, having the same object, have come here. Of the little they had, they have been robbed by wicked persons in Germany, and in consequence they have asked assistance in Rotterdam and elsewhere. The towns along the Maas asked that the ingress of persons of this character be prohibited.

## DISPOSITION OF THE EMIGRANTS.

Of the ardent emigrants brought to Rotterdam through the instrumentality of the elder Gœrschy eighty-eight were led to England, about one hundred and fifty took passage for Pennsylvania; a few found their way back to Switzerland; the remainder are unaccounted for.

Ludwig Weber in his pamphlet gives the list of those conducted to England, as follows:

<i>From.</i>	<i>Name of head of family.</i>	<i>Number.</i>
Hochfelden	Hans Maag, self and family	5
"	Johannes Maag	3
"	Heinrich Gassmann	4
"	Heinrich Engeler	5
Mettnenstetten	Heinrich Gallman	4
Bachenbuckach	Abraham Buchminger	4
Zwillikon	Hans Grob	8
"	One of Hans Grob's daughters died; also her infant child.	
"	Hans Dutweiler	6
Esch	Hans Gut, chief of the watch	5
Affholteren	Margreth Bader, whose brother remained at Namur	1
"	Hans Stierli	7
—	Caspar Meyer	6
—	Heinrich and Jacob Gallmann	2
—	Jacob Gletli	5
Basserstorff	Barbel Brummer	1
"	Jacob Issler	5
Mettnenstetten	Heinrich Gassmann	3
Pessikon	A widow	8
—	Hans and Jacob Schmid	2
Basserstorff	Hans Enderli	4

The names of those who were registered to sail for Pennsylvania, according to Weber's account, were these:

<i>From.</i>	<i>Name of head of family.</i>	<i>Number.</i>
Appenzell	Jacob Mettler	1
Bachss	Jacob Bucher, shoemaker, self and family	4
Basserstorff	Heinrich Brummer	1
"	Heinrich Diebendorffer	5
"	Jacob Diebendorffer	2
"	Kilian Diebendorffer	5
"	Heinrich Hug, wheelwright	1
Bertschicken	Rndolf Walder	3
Buchss	Jacob Schmid	6
"	Jacob Murer	5
"	Heinrich Huber	4
"	Conrad Meyer	3
Diebendorff	Jacob Dentzler	4
Esch	Rndolf Egg	1
Flunteren	Balthassar Bossart	5
"	Jacob Schellenberg and his servant	2
Greiffensee	Johannes Heid	2



<i>From.</i>	<i>Name of head of family.</i>	<i>Number.</i>
Hirslanden	Caspar Noetzli and his children	1
Illau	Rudolf Hotz	3
Kloten	Verena Kern	1
Langenhuet	Hans Ott	2
Laufingen	Abraham Weidmann, smith	1
Mennidorff	Hans Ulrich Ammann	6
Muelliberg	Jacob Passart	1
Opfikon	Barbara Eberhardt	4
Riespach	Heinrich Schreiber, blattmacher	3
Ruemlang	Rudolf Weidmann, tailor	4
Steinmuer-ober-bey-Stein	Hans Meyer	5
Salzbach	Jacob Frey	6
Wallisellen	Heinrich Merck	3
"	Martin Schellenberg	1
"	Ludwig Lienhardt	1
"	Jacob Wuest	1
"	Hans Rudolf Aberli	3
"	Conrad Keller	5
"	Jacob Naef	5
"	Conrad Naef	2
"	Jacob Naef	1
Wangen	Caspar Guntz	6
Wondli	Hans Ulrich Arner	5
Winckel	Jacob Meyer	1
Znnikon	Jacob Bertschinger	1
Zurich	Heinrich Scheuchzer	4
—	Hans Mueller	2
—	Jacob Mueller and brother	4
—	Abraham Waekerli	4
—	Hans Kuebler	

The ship *Mercury* brought those of the emigrants who were sent to Pennsylvania. They qualified at Philadelphia May 29, 1735. The names of the passengers on this ship—among them several that were probably not members of Getschy's band—appear in the archives published by the State of Pennsylvania. Rev. Moritz Getschy's name does not appear on the list; but he is said to have been in the company. Dr. Good, in his *History of the Reformed Church in the United States* (page 181), states that Getschy did arrive in this ship, but sick, and that he died a day or two after landing.

It was a merciful Providence—I cannot regard it otherwise—that took away Getschy at this juncture, and delivered the infant Reformed Church of Pennsylvania from the sinister influences which a man of his character would have brought to bear upon it.

### Skippack Church Officers.

The officers of Rev. John Philip Behn's congregation, on the 27th of October, 1734, were:

Johan Ulric Stephen, elder.

Jacob Arent, senior elder.

Philip Heinrich Söller, elder.

Christian Leeman, elder.

Johannes Dintemeyer, deacon.

Adam Kind, deacon.





## History of the Reiff Case.

BY PROF. WM. J. HINKE.

## IV. THE EFFORTS OF THE AUTHORITIES IN HOLLAND.

We have seen that all the efforts of the Reformed people in Pennsylvania to settle the Reiff Case proved fruitless, mainly owing to the lack of documentary evidence. The only tangible result was the displacement of Rev. Rieger from the pastorate at Philadelphia and the consequent election of Rev. Boehm.

But when the zeal of the people in this country was flagging in the Reiff Case, the authorities in Holland were stirred up to renewed activity by the letters which they received from Pennsylvania. The Classis of Amsterdam was the first to push the case vigorously.

1. *Efforts of the Classis of Amsterdam, 1734-1739.*

In the year 1734 a large number of letters were sent from Pennsylvania to the Classis. Rieger and Diemer, as well as Boehm and his consistories, wrote stirring appeals to Holland. Especially the letter of Rieger and Diemer, dated February 23, 1734, caused important resolutions and actions. It was laid before Classis on June 7, 1734, and on July 19, resolutions were passed regarding it. In one of them Classis gave its opinion to the effect "that Mr. Reiff ought to be compelled by all possible means to render an account of the moneys already sent over." The suggestion "to send a special order to Rev. Weiss to purge himself by an oath" seems to have been followed, for in obedience to this command "Weiss affirmed solemnly under oath, on November 3, 1735, that the money was still in the hands of Reiff." On September 3, 1736, another letter of Weiss is reported in the Classical minutes, stating that "his Reverence had already brought the matter of the collected money before the Court and was prosecuting Reiff. In answer to this letter of Weiss, the Classis wrote to him as follows, on October 1, 1736:

"We take the liberty of assuring you that there is a determination among us that not only shall the Christian Synod not rest until it is made plain where the love gifts collected in Holland have gone to, but also that they have been properly accounted for and expended ad pias usus (for benevolent objects) for which they were given. Else the fountain of benevolence will run dry, as long as this satisfaction is not given, as well as if no explanation be given on your part which shall be satisfactory. You can therefore easily see that if your name is to be free from blame and if you are not to be the cause that to all those churches the lavish hand shall ever remain closed, the above mentioned funds, still diverted from their proper design, must be brought to light. Therefore we advise you, in case Reiff cannot be compelled to render a full account, that the 2000 guilders be unreservedly produced, to which you also seem to be inclined. This surely would have a very good effect in reference to



"Schiplach, May 8, 1738.

"Account, made with J. Reiff, concerning the collected money, which he received in my presence in Holland at Rotterdam, Harlem and Amsterdam, from the respective persons, of which he made the following disposition, namely:

"Receipts, according to the collection book added together in sum total fl. 2104.

"Expenditures, being necessary expenses:

"1. "For voyage from Philadelphia to London without the provisions taken along 18 £

"2. For provisions in London during about one month, with the duty for myself and Jacob Reiff . . . . . 5 £ 7 sch. 6 d.

"3. For passage from London to Rotterdam for each 15 sch. 1 chini (?) for the bed and 3 sch. sterling for board . . . . . 1 £ 16 sch.

"4. Expenses for half a year's board in Holland and necessary journeys, 700 Dutch guilders . . . . . 700 fl.

"5. At Rotterdam, shortly before my return to London, Jacob Reiff gave me 250 Dutch guilders. Of these I paid the passage from Rotterdam to London, 15 sch., one chini (?) for the bed 6 sch. for the board. The passage from London to Maryland, 8 pounds, without the provisions taken along. The journey from Maryland to Philadelphia by sea and land 3 £ 12 sch. 1 d. Board in London 16 sch.

"In addition for my labor and trouble I ask £50 for the year . . . . . 50 £

"N. B. Jac. Reiff declares to have paid to me for clothes and books 110 fl. 14 stivers.

"When pounds and schillings are referred to, sterling money is meant."

With regard to this account Bœhm adds in the above quoted letter:

"This account is a proof of subtle treachery by which Weiss, besides the unnecessary extravagance in spending the money, demands fifty pounds sterling for his trouble and work, nor should the postscript be overlooked.

"Under the first head the amount of provisions is not mentioned, nor how much Reiff asks for his time and trouble, and it seems this has been kept back purposely, in order to lay claim to the rest of the money that might be left after the other expenses are paid."

Bœhm was right in calling attention to the extravagance shown by the account, for Weiss and Reiff claimed to have spent in all about five hundred dollars, besides the doubtful forty-four dollars mentioned in the postscript. If the £50, or \$242, which Weiss claimed, had been allowed, the whole bill would have amounted to \$786, or but \$54 less than all the collected money amounted to. Fortunately the attempt to settle the case by such wholesale fraud did not succeed, and Weiss was compelled to return to Albany without having accomplished his object. He therefore wrote to the Classis, offering to pay back the money with his own salary. A few years before, the Classical Commissioners had urged him to do this, but now the members of the committee had changed and the new members showed no longer the determination of the former committee, and hence they allowed the matter to drop by writing in January, 1739:

"We indeed commend your offer to reimburse the collected money by means of a reduction of your salary. But, dear brother, we understand that this would be troublesome to you and inconvenient. We learn also that the elder Reiff is in a condition to pay and we are informed that if the Lord Bishop of London were approached on the subject, his Right





Reverence would immediately take steps to oblige Reiff to make a settlement." There is no evidence that this appeal was ever taken, and henceforth Classis made no other active efforts to settle the case. But when the Classis was losing interest, the case was taken up with new energy by another body, the Synod of South Holland, through their Synodical deputies.

2. *The Efforts of the Synodical Deputies, 1731-1744.*

When the Classis of Amsterdam abandoned its efforts, in 1739 a new and most important factor appeared upon the scene, the Deputies of the Synods of North and South Holland. It must however not be supposed that the efforts of the Deputies in the year 1739 were the first attempt which they made to settle the case. They were in reality the climax of a long series of operations extending through many years. It will therefore be necessary, in order to put the efforts of 1739 into their proper historical setting, to review briefly the previous operations of the Deputies, leading up to the events of the year 1739.

After the departure of Weiss from Holland in the spring of 1731, the Deputies waited patiently about half a year for news from Pennsylvania. Meanwhile they learned, through a London merchant, the name of a certain Arent Hassert, who was said to be a member of the Reformed congregation at Philadelphia. Hence Deputy Jacob van Ostade was asked to write to him and three other parties, Rev. Weiss and his consistory, Rev. Böhm, and the Dutch ministers at New York. These four letters, written on December 1, 1731, were the first communications addressed by the Synods to the Reformed Church in Pennsylvania.

Writing to Rev. Weiss and his consistory, Do. van Ostade informs them that "the Christian Synods have resolved to send no more donations to Pennsylvania, until Do. Weiss and the Rev. Consistory of Philadelphia shall have sent hither not only a report that the money already given was actually received, but also a proper specification for what it was spent."

Half a year passed by, but no answer to their letters came. Then Jacob van Ostade wrote a second letter on July 2, 1732. Meanwhile four letters arrived, written by Diemer and Rieger in October, 1731, before the Deputies had sent off their own letters. Their principal contents were renewed complaints against Rev. Behta, which were ignored, but what astonished the Deputies most was that they "had learned from elder Ryff, that there must be in Pennsylvania as many as 30,000 Reformed communicants. But in these letters the said Diemer\* writes that there are not 3000. That makes a tremendously great difference."

An extract from the minutes of the South Holland Synod, held at Leyden on July 7-17, 1733, continues the history: "Having received no answer to all their former letters to Philadelphia and New York, the Rev.

\*The chirography shows it was Rieger. Having no signature, it was hard to decide. The Deputies judged by the signature of one of the accompanying letters.



Deputies had learned that the son of Arent Hassert was living at Haarlem and that the same had commercial relations with his father, who lives at Philadelphia. Thereupon the Rev. Deputies had, on January 11, 1733, once more written a long letter for information to Philadelphia, which had been sent to Philadelphia by the aforesaid Hassert, Jr. The latter also had sent to the Deputies a communication in writing concerning Pennsylvania\* but therein was but little light on ecclesiastical matters and still less [none] concerning the condition of the Palatine churches there."

At last, after waiting a year and a half, three letters from Pennsylvania were laid before the Synod of South Holland, held at Leyden, on July 7-17, 1733. The first, dated March 6, 1733, was from Arent Hassert, the Philadelphia merchant, from which the Deputies learned that he was not Reformed, but a Mennonite. The second was from Conrad Tempelmann, and the last from Rev. Rieger and Dr. John Diemer, dated March 4, 1733. This letter explained the long delay. It had taken them so long to get accurate information on all questions proposed by the Deputies. It also gave the Deputies the first intimation that the money was still in the hands of Reiff, who not only denied to have received 2000 fl., but was even unwilling to surrender the 750 fl. which he acknowledged to have in his possession. Having received this letter, which conveyed to them such startling information, the Deputies were ordered at their next meeting to "endeavor to obtain knowledge of the funds which were received and collected by Ryff." But on November 24, 1733, they are compelled to report that "they had not been able to find anything anywhere, which would clearly reveal how much money was placed in the hands of the Eller Ryf."

In answering the letter of Rev. Rieger, on December 28, 1733, Deputy Velingius gave vigorous expression to his feelings. He wrote: "It cannot seem strange to you that we are surprized and astounded with the utmost indignation over the faithless dealings of Jacob Reiff; and we attribute your late answer to our letters to the delay and act of the said Reiff; also the reason why ours is dispatched later than we desired, is that we gladly wished to comply with your request to send over the itemized account of the moneys handed over to the said Reiff among us, confirmed by authentic proofs. However, hitherto without success and thus far it seems to us impossible to learn this accurately. It seems that Do. Weiss, who accompanied him in the journey to Holland, can best explain matters, and we doubt not that you have already written to this gentleman about it."

The efforts to discover the exact amount handed over to Reiff were continued, but without any results whatever.

In March, 1735, the Deputies heard that Rev. Gotschius, from Zurich, had arrived in Rotterdam with a colony of Swiss emigrants. But

\*This corrects our statement on p. 135 of the Historical Notes, where we ought to have said, the report was made by *the son of the Philadelphia merchant*.





when they first heard of him, he had already left Holland, and they regretted exceedingly not having had the opportunity of coming in contact with him.

No news was received from Pennsylvania till October 31, 1735, when the Deputies had an important conference with Rev. Wilhelmius at Rotterdam. He handed them a letter sent to him from the Philadelphia congregation, dated February 23, 1734, and "an extract drawn up by Rev. Weiss, from which it appears what moneys were formerly received by the Elder Reiff."

Besides Rev. Wilhelmius gave them an extended and interesting account of the Pennsylvania churches and furthermore informed them that he had given Gœtschius full instructions to inquire into the condition of the Church in Pennsylvania. He also promised to notify the Deputies as soon as he would receive an answer from Gœtschius.

But instead of hearing from Gœtschius the deputies received on May 28, 1736, a letter and report from Rev. Behm and his consistories. It was the first letter he addressed to the Synodical Deputies, and although it had been written on October 28, 1734, it reached its destination only after a delay of about a year and a half. When the report had been translated and was laid before the Deputies, on June 11, 1736, it was found to be so voluminous that there was not sufficient time to give it the careful consideration it deserved. Moreover the minds of the Deputies had been so poisoned against Behm that they had no confidence in him, and hence all his lengthy and valuable reports were laid aside without careful and prayerful consideration. This was the most serious mistake which the Deputies made in our early history and most seriously did they and the churches in Pennsylvania suffer for it.

At the same meeting the announcement was made, more than a year after the event, that no news could be expected from Gœtschius, as he had died on his arrival at Philadelphia. Their hopes having thus come to nought, the Deputies were compelled to look elsewhere for more information and a proper medium of communication with the churches of Pennsylvania. About this time Rev. Wilhelmius called their attention to a young student "who at the request of certain merchants of New Netherland was qualifying himself to go to Pennsylvania." It was Peter Henry Dorsius. When their attention was first called to him, on November 9, 1735, he was studying at Groningen. In 1736 he went to Leyden and when he had finished his studies, he presented himself before the Deputies on June 11, 1737, offering to supply them with the necessary information, which they gladly accepted, urging him "to transmit a circumstantial and correct report at the earliest opportunity."

Following the suggestion of the South Holland Synod of 1737, the Deputies prepared a set of questions which they transmitted to Dorsius on June 9, 1738, asking him to answer them as speedily as possible. The



13th and last question read: "Finally (you are asked) accurately to ascertain what has become of the collected moneys and the collection book."

At the same meeting the Deputies received the first letter from Dorsius, dated March 1, 1738, which gave them additional information about the condition of the Reformed people in Pennsylvania. With this new information the Deputies felt warranted in adopting a new course of action, which promised to lead to the long desired solution of this difficult problem. It was an appeal to the governor of Pennsylvania. After having obtained the list of the collected money from Rev. Wilhelmius, Deputy Præbster drew up an appeal to the governor and sent it to Professor Gronovius, of Leyden, a famous Dutch naturalist, and personal friend of James Logan, then lieutenant governor of Pennsylvania, to be translated into English, and forwarded by him to the governor. (These letters were published by Rev. Jos. H. Dubbs, D. D., in the *Reformed Quarterly Review* of 1893, pp. 66-69.)

A few days afterwards another copy of this appeal was sent to Dr. John Diemer, who, together with Rev. Dorsius, was given a power of attorney to prosecute Reiff. Having accomplished this, they looked confidently into the future, hoping that now at last they were nearing the end of this troublesome transaction. But all their hopes were again disappointed.

At first indeed the news from Pennsylvania was more cheerful than usual. On June 7, 1740, a letter of Logan was laid before the Deputies, dated December 13, 1739, which stated "that on account of his illness he had resigned all his offices and dignities, but yet he hoped to have occasion and would not decline to serve Mr. Gronovius and particularly the Reverend Synod; his Excellency had been acquainted with Weiss before his departure from the Province, but the other was unknown to him; however he would not neglect to investigate it." But soon the hopefulness of the news changed. On March 7, 1741, the Deputies resolve to keep fl. 110 as ready cash to pay "the cost of the lawsuit, which will be conducted in the name of this Synod in Pennsylvania, to force the falsely called elder Reiff, as a wretched thief, to restore the 2132 fl., collected by him in Holland for which Rev. Mr. Dorsius indeed promises very little hope of success. Rev. Mr. Dorsius and Diemer had handed in a petition about this to the Lord Governor, but had received no reply as yet on March 4, 1740."

On November 18, 1742, Diemer wrote to the Deputies as follows: — "I received in the year 1741 [1740?] a letter, which the Rev. Mr. Ernest Præbster, Deputy of the Reverend Synod, wrote at Hensden, under date May 3, 1739, and received besides in the aforesaid year in December, a copy of a special letter to the governor of Pennsylvania under date April 15, 1739, from The Hague, in which was given authority to the Rev. Mr. Dorsius and myself, to prosecute the still pending suit





against Jacob Reiff, of Schipack, in Pennsylvania, in which an appeal was made by the Reverend Deputies to the Governor. Immediately on the receipt of the letter aforesaid, I was informed, his Excellency the Governor promised to assist us, but the circumstances of the war between the English and Spanish crowns [1739-1742] have until now prevented such, on account of many special engagements.

"We wished that the matter be brought so far that the goods of the rascal Jacob Reiff be placed in security, until the case be finished. Hitherto I have paid this suit out of my own money without the least assistance from anybody, but this is too difficult for me to continue, inasmuch as I have already spent 250 fl."

The appointment of Diemer to prosecute Reiff was a most unfortunate selection. He was an utterly unreliable man, and we think that Boehm was perfectly right in his judgment when he wrote to Holland: "He is as much or more to blame than Reiff for the deception and loss incurred." It is doubtful whether he ever spent a penny in the case.

New interest was awakened in the Reiff case, when Dorsius himself appeared in Holland and presented himself before the Deputies in September, 1743. He was closely questioned about the conditions in Pennsylvania. He reported that "touching the power of attorney given to him and Dr. Diemer to prosecute Reiff, he had more than once urged Diemer to proceed therewith, but he did not seem to be in a great hurry about it, so that as far as he, Mr. Dorsius, knew, nothing, or at least nothing of any importance, had as yet been accomplished. However, on his journey hither, passing through Philadelphia, he had spoken with said Dr. Diemer, who told him that he had spent in costs about twenty pounds" (\$52), a discrepancy of nearly \$50 between his letter and his statement to Dorsius!

The appeal to the governor of Pennsylvania, which was expected to end the matter at once, had signally failed because the Deputies had failed to appoint the right man as their representative. The elders of Boehm wrote truly: "If this matter had been entrusted exclusively to our minister, we believe it would be in a different condition."

The efforts of the Deputies came to an end when on March 10, 1744, they received the following letter from Logan, dated September 17, 1743: "I am much concerned and ashamed about the business relating to the Reverend Synod, for which your friend, Robert Peters, to whom I had referred the business, must in no sense be blamed. I am informed that the debtor is a rogue (guilt). Nevertheless he cannot be touched by the Common Court, according to custom, but this must be done by a Higher Court, called the Court of Equity. By certain circumstances the affairs here have been badly managed during seven years, but we have hope that in a short time everything will be put into proper order and every one will be able to secure justice."





The hopes of the governor and of the Deputies were not fulfilled, for Reiff was not disturbed in the possession and use of the collected money.

#### V. THE SETTLEMENT OF THE REIFF CASE THROUGH REV. MICHAEL SCHLATTER, 1746-1755.

We now come to the last stage of the Reiff Case, its settlement through Schlatter. That which many minds had been unable to accomplish for many years, he succeeded in doing within a few months. With remarkable energy, noticeable in his whole activity, he pushed this case to a successful conclusion. His unpublished journal gives us all the details of this transaction and forms an eloquent, though unconscious, tribute to his tact and tenacity of purpose.

On September 8, 1746, Schlatter had the first conference with Reiff, who expressed his readiness to make a settlement and only asked for the presence of Rev. Weiss. Schlatter gave him twelve days' time to confer with Weiss and to appoint a day for another meeting. A few days later he received a reply from Reiff to come to his house with Rev. Weiss on September 21.

Continuing the account, Schlatter writes in his journal:

"Being the day appointed by Jacob Reiff for a meeting, I, with Do. Weiss, went to him. As I came into his house he wept and said that I ought to be merciful, investigate the affair well and require from him nothing but what he could give without loss to himself.

"After this he brought forward a multitude of accounts, as

"1. 480 fl., which he claimed to have given to Do. Weiss for his return voyage to Pennsylvania and for books, but Weiss could only remember 340 fl.

"2. He showed an itemized account of what he and Do. Weiss had spent in the in the time of six months in Holland for necessities of living, etc., 700 fl.

"3. He declared he had been compelled to make three journeys to Heidelberg for the collecting of money in the name of and by the order of the Reverend Synods, and that at his own expense.

"4. He said that those 600 fl., which they were permitted to collect in the city of Amsterdam, had not been received, but that he secured only about 156 fl.

"5. Brought forward yet a large account of what he deemed he had earned in the course of two years for his trouble, claiming but 10 stivers Holland money per day (20 cents).

"So that he came to the conclusion that over and above what he had received, about 100 fl. were still due to him.

"Having seen all this, I gave in a word my resolution, namely that I, in the name of the Reverend Deputies of the Synods, and the Reverend Classic of Amsterdam, of all those 2100 fl., which Reiff acknowledged to have received, would be satisfied with 1000 fl., and that this would end the affair once for all.

"I said that it was not unreasonable that those 700 fl., spent by the two of them in the course of six months in Holland, should be approved of; also I would equally credit him with the 400 fl. given to Do. Weiss, but the compensation for his trouble he must find in the interest of the money, which he had been able to use fifteen years for nothing.

"Tis true, Very Reverend Sirs, that I could have placed the demand higher than 1000 fl., but then the affair would have made still less progress than now, which the sequel shall prove. My sole object was to bring this distasteful transaction to a close in kindness. Further I stuck to my resolution and firmly resolved not to depart from it; gave him time for consideration till October 3, on which day he promised me (after consulting with his brothers about it) that he would bring me an answer to Philadelphia.

"October 3. Third Conference with Reiff.

"He, namely, J. Reiff, came on this day according to his promise, to me at Philadelphia, in order, if it were possible, to remove out of the way the contention



on account of the collected money and completely settle it. But for two days I could not reach an agreement with him or his brother, whom he had brought with him, and other gentlemen who were present, for I insisted upon my point, that is, the demand for 1000 fl. Whichever way I might consider or turn the affair I could not regard it in any other light, than that the amount proposed would be reasonable for Reiff and the churches. October 4, I also made as great an effort as I could to conclude this affair in love, kindness and without any expenses. Yea, I finally offered to pay 15 pounds out of my own pocket as a means to reach my aim and put an end to this disagreeable transaction and thereby to obtain favor with the Reverend Fathers in Holland and confidence in Pennsylvania, but my efforts were in vain.

"I believe that he would indeed have given 700 or 800 fl., but he never committed himself. He indeed made me the proposition that he would voluntarily give a present to the Pennsylvania churches, if I left it to him, but surely, I did not dare to risk that. I said he should pay me 900 fl., as for the rest I did not care whether he called it a present or debt.

"At last came the elders of the Philadelphia church and requested me to give over the affair, by way of compromise, to the decision of four impartial men under a bond, and thinking that thereby with a good conscience I could avoid a great responsibility, I induced Reiff thereto with much trouble and cunning and resolved to end the dispute in this manner. Then I immediately arranged it so that the most prominent members of the Philadelphia congregation, opposed to Reiff, pledged themselves to abide by that compromise, so that whichever party would now draw back, must pay 2000 pounds or six times more than the sum under dispute.

"October 5. If I had not used this precaution, I would have failed, for Reiff repented the next day and wished to give me the money required of him and end the affair with me. But the elders of Philadelphia, in the hope that Reiff would be condemned to pay more than 1000 fl., said they would rather let it come to that and stand by the compromise."

The judges were Thomas Lawrence, Richard Peters, Esq., Israel Pemberton, Jr., and John Reynell.

In a postscript to the Journal (dated December 15, 1746), Schlatter adds that because of the ice in the river the letter was detained till March 1, 1747. He continues:

"The transaction with J. Reiff has been brought to an end. I can truly say that I have done my best, and yet I could not get more than 100 Spanish pistoles, [In American money he received £135 Pennsylvania currency, or about \$350] which I will hold until I receive your direction concerning them."

Schlatter hoped to settle the case by the following statement in Saur's paper, of June 16, 1747:

"This serves as notice, that no one in the future may take the trouble or be bold enough to insult the brothers Reiff or their families with slanderous words and reproaches concerning the well known collection, since Mr. Jacob Reiff, in the most honorable and upright manner, immediately after my arrival in this country, consented to make a settlement and with the approval of prominent and intelligent men, who with me took the trouble to bring this matter to a conclusion, he has given me entire satisfaction, so that I am well pleased and cannot but regard him as an honest man and a friend. Nor do I doubt that I can justify the outcome of this quarrel before the Very Reverend and Christian Synods of North and South Holland."

This notice, however, did not end the case. The enemies of Schlatter persisted in reproaching and accusing him of conniving with Reiff in retaining the larger part of the collected money. Hence the Cetus of 1749 was compelled to give him a resolution of confidence, declaring that he had done his full duty, a resolution which was published in Saur's paper of November 16, 1749. But even this did not quiet his opponents. When Schlatter left for Holland, in February, 1751, Saur, in his paper of February 1, 1751, gave him a parting salute. His long tirade shows that





he was misinformed and himself misinterpreted many things. With but a hearsay knowledge of the case, he could not do justice to Schlatter.

Finally, after 24 years, the case was concluded at the Cetus of 1755, when Schlatter "presented an entirely satisfactory account of the sum remaining from Reiff's collection, amounting to 200 guilders, and has promised to pay 100 guilders to the congregation in Germantown, and as much to the church at Schippach."

## Holland and Pennsylvania.

### V.

#### HOLLAND'S CARE OF THE REFORMED CHURCH IN PENNSYLVANIA.

[*Concluded.*]

It would be gratifying to follow, from year to year, the record of Holland's generosity to Pennsylvania, as written in the minutes of the Synods of the Netherlands. For more than sixty years this benevolent, Christian work continued.

But the Church was not alone in this noble work. The State appropriated money for the same purpose. In the printed records of the laws enacted by *Edle Groot Mogenden van de Heeren Staaten van Holland en Westvriesland*, (the Legislature,) we find that, August 27, 1751, the sum of two thousand guilders per year was granted for five years for the maintenance of the Reformed preachers and schoolmasters in Pennsylvania, and for the purchase of necessary books. November 30, 1756, this grant was renewed for three years; November 29, 1759, fifteen hundred guilders per year was granted for two years more; and December 5, 1761, a further grant of a thousand guilders per annum was made for two years. "1761, December 5, voor twee jaeren geacordeert een duisend guildens ten behoeve van de Gereformeerde Gemeentens in Pensylvanien."

Besides sending money, Bibles and hymn books, the Synods selected ministers, as far as possible, for the Pennsylvania field, and sent them to us. The Dutch are methodical and business-like, and they felt it was most important that a competent clergyman should be found to oversee the congregations organized and to organize others. Getschy and Dorsius were sent on this mission. These were unfortunate selections. Both were unworthy men. Getschy scarcely reached the field; Dorsius spent but few and unprofitable years in it. After many years of earnest effort by the Holland Church authorities, Schlatter was found and sent. Behm's Herculean labors during the twenty years prior had firmly established the Church. But now he was worn out. Schlatter was young. He showed executive ability. He took the work off Behm's hands. A few years later Schlatter went back to Holland and represented the needs of the Pennsylvania churches forcibly and effectively, which enabled the Holland Synods to gather a great fund, the interest of which was sent over to support the congregations here.





## The Heidelberg Herald.

One of the conspicuously able congregational monthly publications is that bearing the above title, issued in the interest of Dr. Zartman's church, Nineteenth and Oxford streets, Philadelphia. From it we learn that:

Communion will hereafter be administered to the members in the pews. This method has found favor in the congregation, and will be adopted, in all probability, permanently.

The church has received a legacy of two thousand dollars from the estate of a deceased member. This will be applied to the mortgage, and will be an interest saving of ninety dollars a year.

Uplifting Circle of King's Daughters is one of the useful activities of this church. It has given five baskets of groceries, and some clothing to poor families, since January 1, and magazines have been distributed. A large package of picture cards and copies of children's Sunday-school papers are to go to a missionary in China. The Circle is trying to secure patches for a Scripture quilt to be sent to a hospital.

The Women's Missionary Society of Philadelphia Classis will have its annual meeting here May 15, 1900.

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# HISTORICAL NOTES

RELATING TO THE

## PENNSYLVANIA REFORMED CHURCH.

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### Our Aim.

Our purpose is to disseminate interesting and important facts in the history of the Pennsylvania Reformed Church, as also in the history of the Continental Reformed Churches which gave our Church its life. Our laity, and clergy as well, have need of fuller knowledge of the origin and career of the communion with which we stand associated, and of its founders and heroes in Europe and America.

The Reformed Church in this country occupies, by its own act, an isolated and helpless position. A hundred years ago it severed its relations with the synods of Holland. This was quite right in itself. But at the same time it broke off all intercourse with the European brethren. It has stood alone; and in the fierce rivalry with new religious organizations, as well as old ones, it has not been able to maintain its relative position. Its present membership is only about a quarter of a million; under normal conditions it should be ten times that number. The danger is that it may lose more ground. It deserves a better fate.

The Pennsylvania Church blindly turned away from the parent bodies, and deprived itself of the intellectual and spiritual sustenance which could only be obtained through cordial intercourse with them. Money we do not lack; we are poor only in the wisdom to use it liberally. Our Church needs a stimulus; it needs the moral support and the Christian sympathy of the European Reformed Churches. It needs to realize that the achievements of the Continental

Churches in and since the Reformation belong to us. They are our birthright. The memories of the heroism, the suffering, the sacrifices, and the missionary labors, of the Huguenots, the Hollanders, the Swiss, the Germans, the Walloons, and the Waldenses, all belong to us. Is not our Pennsylvania and American membership made up of the descendants of all these? The blood of these heroes and martyrs is mingled in the veins of our people. There is inspiration in the undoubted fact.

Holding these views we regard the pre-American history of the Reformed Church—its faith, its fortitude, its works, its triumphs—as our precious heritage. We feel that a publication conducted in this broad, filial spirit must yield not only a rich return of gratification, encouragement and edification, but aid in arousing the fealty, enthusiasm and spirituality of former times, and lead up to the strengthening and effectiveness of our denomination as a factor in the irresistible expansion of the Gospel of Christ.

The Presbyterian Historical Society of Philadelphia will soon begin the publication of a monthly. The society now has its rooms and library in the Witherspoon building.

Rev. G. Merle de Fere Zacharias, of Baltimore, is making researches in the archives of the Reformed Classis of Amsterdam, in the interest of Potomac Synod of the Reformed Church in the United States.





Rev. A. Stapleton, of Lewisburg, Pa., is engaged on a work of highest interest to us of the Reformed Church. It is entitled Huguenot Memorials, and is intended to give the names and a brief account of all Pennsylvania families descended from Huguenots who found a refuge here.

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W. H. Reed, M. D., of Norristown, Pa., Treasurer of the Historical Society of Montgomery county, is engaged upon the history of the Welker Family, of New Goshenhoppen, on the Perkiomen. John George Welker, who came in the company headed by Rev. George Michael Weiss, in 1727, was the founder of the family in America.

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Rev. Prof. William J. Hinke is contributing a series of valuable biographical articles to the press of our Church. In the Reformed Church Messenger John Philip Boehm, George Michael Weiss, and Philip William Otterbein have been his subjects. In the Reformed Church Record he has written of John Henry Hager, the first German Reformed minister in Virginia. The rare merit of Prof. Hinke's sketches lies in the fact that he presents material heretofore in great part unknown, gathered by himself in Germany at the places whence these pioneers came.

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### Huguenot Galley-Slaves.

At Dordrecht the editor of Historical Notes found a paper the like of which probably does not exist on this side of the Atlantic. It is a list of names of French Reformed men about to be released from suffering the horrors of service in the galleys, to which punishment they had been sentenced because of their religious faith. It is a thrilling record of what men in past times were willing to endure for conscience' sake. It will be published in these pages in the course of a month or two.

### Rev. John Philip Leydich.

BY HENRY S. DOTTERER.

The interesting circumstances attending the commissioning of this missionary and his departure for America, have been buried, untouched and unread, this century and a half in the voluminous records in Holland.

The Synod of South Holland in 1748, was held July 9-19, at Brielle. The acts of the synod are preserved, in manuscript, in the archives of the Rotterdam Reformed church, in the Oppert, close by the Groote Kerk, or St. Lawrence church. These lines are written in the volume containing the proceedings of 1748:

D. Deputatis Pielat heeft bij deese gelegenheit aan de Chr. Sinodus te kennen gegeven dat buiten deese Vergaadering stond eene seekeren Predikant, genaamt Johannes Philippus Leidichius Girkhusia, welke reedts veerdig was om vrij willig na Penselvanien te gaan tot Dienst van deese of eene gemeente in die gewesten en versogt dat d. d. Deputaten mogten gequalificeert werden, om hem daar toe te Committeeren en van noodig reijsgeld te voorzien.

In substance this means: Rev. Deputy Pielat took the opportunity to inform the Christian Synod that outside the assemblage stood a certain preacher, named John Philip Leydich, of Girkhusen, who is now ready to go voluntarily to Pennsylvania in the service of this body to take charge of any congregation in that province and desired that the Reverend Deputies would commission him for that purpose, and provide him with the necessary passage money.

Leydich's testimonials were examined. It was found that he had severed his connection with his previous congregation in a regular way. He was especially found to be free from Moravian errors (Hernhuttsse dwaling). He was accordingly invested with authority to go to Pennsylvania. A collection was taken, and the sum of 115 guilders 15 stivers 4 pence received which was handed to Leydich. The president of the synod



then addressed him cordially in the Latin language, encouraging him to the faithful performance of his duties, with the wish that every blessing might attend the same.

It is worthy of note that Mr. Leydich was a regularly ordained minister; that he had proper credentials from his former congregation; that he put himself unreservedly at the service of the synod for disposition as they saw fit; and that the offer of himself was unaccompanied by any stipulation as to compensation or position in his new field. No selfish motive appears.

We part with the missionary pastor as he turns from the meeting of South Holland synod, at Brielle. His face is towards the West. His wife and two young children are with him.

We next meet him at Philadelphia, at the threshold of his new labors. Schlatter in his Journal says: "On the 15th of September, 1748, to my exceeding great joy, came to my house, healthy and happy, John Philip Leydich, with his wife and two children."

As to his voyage across the Atlantic we know nothing. The irrepressible historian may later on discover some record of this important journey. As his name does not appear among the lists of immigrant arrivals at Philadelphia, we infer that he landed at New York or Boston. His passage was not a long one. He hastened with his commission to Pennsylvania. When he reached Philadelphia he was at once placed in charge of Falkner Swamp and affiliated congregations. Here again he lost no time in proceeding to his duties.

In this connection, a pretty legend comes to us from the distant past. Just before Pastor Leydich reached his destination, he came to a natural formation, called the Gateway to Falkner Swamp. Its time-honored German name—*Das Schwammer Thor*—is more expressive than the English translation. There can be no question as to the propriety of designating the spot, the Gateway. It is the ancient entrance to the rich lowlands of the Swamp. The narrow pas-

sage is guarded by two hills of unusual height for this neighborhood, between which runs the road, flanked on either side by fragments of huge rocks that aforetime defied the turnpike builders. It is a family tradition that when the new pastor with his wife and two infant children, for the first time threaded his way through the forest, over the stony road, the vehicle which held them was jolted so violently, here, that the young wife, accustomed to the comforts of travel in Europe, burst into tears and besought her husband to forego his purpose to make Falkner Swamp his future home and the New World his field of labor. The good domine, however, did not falter, and said, cheerily, to his helpmeet: "Ei, mamma, ist dieses nicht das gelobte Land?"—Dear wife, is not this the Promised Land? He pushed on, and soon was in the midst of the expectant congregation. In due time he purchased land in Frederick township, upon the banks of Swamp creek, and established a home close to its bright waters.

### An Interesting Confirmation.

Correspondence with Worms, on the Rhine, in 1896, developed the information that John Philip Behm, founder of the German Reformed Church in Pennsylvania, was married before he came to that city, but that his first son was born there on the 27th day of April, 1714. The birth and baptism of the child, who was named Anton Wilhelm Behm, is recorded in the church book of the Reformed congregation at Worms. The discovery of this fact was regarded as an interesting incident in the Behm family history.

About the same time this search was going on in Germany, those descendants of John Philip Behm who reside in Lehigh and Northampton counties, Pennsylvania, were pushing inquiries respecting their ancestry. They were unaware of the efforts being put forth in Germany. They learned from the deeds to land owned by the Behms that John Philip Behm had had a son named Anthony





William Boehm, who had been granted land by his parents in the Saucon country. This was a surprise to them—they had heretofore known nothing of Anthony William Boehm. Continuing their investigations, they learned in addition that this Anthony William Boehm was the progenitor of all the Boehms in that part of Pennsylvania. Coming into possession, through the favor of the Hon. Jones Detweiler, of a printed copy of the papers read at the Sesqui-Centennial Celebration at Boehm's church in 1890, they obtained still more light. Next they found the grave and the stone which marks the grave of Anthony William Boehm. It is in a private burial place on the farm formerly owned by him, in Upper Saucon township, Lehigh county, and has this inscription:

Hier  
Ruhet in Gott  
Anton Wilhelm  
BOEHM  
ist geboren d. 27  
April, 1714, in worms,  
ist gestorben April 6,  
1766. Seines Alters  
52 Jahr.

For one hundred and thirty years the silent stone has told its story to unheeding ears and to unseeing eyes. But after the lapse of this long period, its words are read and treasured, and about the same time comes testimony, buried in the records at Worms for one hundred and eighty years, corroborating them to the day.

H. S. D.

### Whitemarsh Union Church.

"The Trustees of the Union Church of Whitemarsh" is the title by which the trustees of the German Reformed and German Lutheran congregations of Whitemarsh township were incorporated by act of the Legislature approved March 30, 1822. The trustees named in the act were: Henry Sheetz, Jacob Gilbert, John Haney, and Christopher Gratley.

### Reformed Church Literature.

Discourse | Commemorative of the Services and Character | of | Rev. John C. Guldin, D.D., | late Pastor of the | German Evangelical Mission Church, New York. | Preached by | Appointment of the Classis of New York, | On the 29th March, 1863, | in the Church on Lafayette Place, | By Isaac Ferris, D. D., | Chancellor of the University of the City of New York. | Printed on the Joint Request of the Consistory of the German Evangelical Mission | Church, and the Classis of New York. | New York: | Board of Publication of the Rev. P. Dutch Church, | Synod's Rooms, 103 Fulton street. Pamphlet, 8vo. 35 pages. Owned by Henry S. Dotterer, Philadelphia.

Rev. John C. Guldin was born in Berks county, Pennsylvania, in August, 1799. His great-grandfather, who was a clergyman, came to this country one hundred and eighty years since, from Berne, Switzerland. His theological preparation was made under the tuition of Dr. T. L. Hermann, whose daughter he married. Rev. Dr. Hermann was the last of the ministers sent over by the Classis of Amsterdam. Having completed his studies, he became the pastor of three congregations, being in Chester and Montgomery counties, Pennsylvania. "While here," says Dr. Ferris, "he acquired new views of true religion, becoming a truly converted man, as with Scott the commentator, under his own preaching, or as in the case of Dr. Westerlo, at Albany, having a slumbering piety quickened." In 1841 he received a call to several churches in the vicinity of Chambersburg, where he remained only a year, going then to New York to take charge of the German Evangelical Mission church, and here he labored until his death February 18, 1863.

An important work, entitled the History of the Reformed Church in the United States, 1725-1792, by Rev. James I. Good, D. D., will appear in a few days.





## The Ill-Starred Collecting Tour.

BY HENRY S. DOTTERER.

Nothing in the history of the Pennsylvania Reformed Church has been more widely discussed and more bitterly commented upon than the journey of Elder Jacob Reiff and Pastor George Michael Weiss to Holland and Germany in 1730, to receive moneys for the congregations on this side of the sea. The damage wrought to the reputation of Mr. Reiff and the injury to the Church, will never be fully repaired. Mr. Weiss was the unquestioned pastor of the Reformed congregation in Philadelphia. He also had a following in Skippack, composed of opponents of Rev. Mr. Böhm. The latter was in contravention of an agreement solemnly made at New York, November 24, 1729, which stipulated expressly that "D<sup>r</sup>. Weiss will stay away from Schipback," and leave that congregation entirely to D<sup>r</sup>. Böhm.

Mr. Reiff was a man of large affairs for those times. He resided in the Skippack region, and was an elder in Weiss's irregular congregation there. Reiff and Weiss were authorized at Philadelphia, on the 19th of May, 1730, by the consistories of the Philadelphia congregation and Weiss's faction at Skippack to go to Holland to receive moneys which had been gathered there for the building of a church in Pennsylvania, and to make additional collections in Holland and Germany. The time of their departure was probably immediately after the date just given.

An idea of the sources from which the moneys came which awaited the commissioners, Reiff and Weiss, and also of the liberality of the Hollanders to the infant churches in Pennsylvania, and of the alacrity with which they moved to grant substantial aid from the moment they became aware of our necessities, may be formed from an extract from the acta of the Synod of South Holland held at Cuylenburg, July 5-15, 1729:

Alardus Tiele, minister at Rotterdam, and delegate from the classis of Schieland, reported the missionary collections for the preceding year. These collections—called in the minutes of the Synod "penninge" and "liefde gaaven"—were designed for needy churches in various parts of the world. Those for "Pensilvanien" were:

## CLASSES OF THE SYNOD OF SOUTH HOLLAND.

Zuydholland,	f.	—	—	—
Delvt en Delfland,	116	—	—	—
Leyden en Nederrijnland,	180	—	—	—
Goude en Schoonhoven,	—	—	—	—
Schieland,	—	—	—	—
Gornichem,	107	6	—	—
Voorn & Putte,	54	—	—	—
's Gravenhage,	8	—	—	—
Woerden en Overrijnland,	73	15	—	—



Buuren,	—	—	—
Breda,	157	11	—
Total,	f. 696	12	—

Those classes who reported nothing at this time gave liberally at subsequent times for this object.

Reiff and Weiss upon their arrival in Holland lost no time in entering upon the business for which they had come. As early as August 10, 1730, they were at Haarlem, and there received the sum of 390 guilders. On the 16th of August, 1730, they received from Domine Tiele the sum of 696 guilders, collected at Cuylenburg in 1729, and 79 guilders from Dr. Bartholomeus van Velsen. On the 30th of September, 1730, the minutes of Amsterdam classis say, "Came in Dominus G. Mich. Wijs, minister at Philadelphia in Pennsylvania, and an elder from Schibblach." On the 19th of October, 1730, they received from the Church council at Amsterdam 150 guilders. The activity of the commissioners did not end here. They obtained from the mayor of the city of Amsterdam on the 18th of October, 1730, authority to collect the sum of six hundred guilders, and on the 19th of October, 1730, the deacons of the Reformed congregations in that city gave as a personal contribution six hundred guilders. The text of the permit issued to the Pennsylvanians is preserved in the archives of the General Synod at The Hague. A translation of this interesting instrument has been made for me by Rev. P. Moerdyke, D. D., of Chicago, with whom many in Philadelphia became acquainted several years ago when he preached here. Dr. Moerdyke is a native of Holland, but was brought to this country in his infancy and educated here. He is a leading divine in the Reformed Dutch denomination in the West. The permit is as follows:

#### AUTHORITY TO COLLECT MONEY.

The Burgomasters and rulers of the city of Amsterdam, pursuant to the showing made to their Honors by George Michael Weiss, minister of the Gospel, and Jacob Reiff, elder, as commissioned by the Reformed Church of Philadelphia, in Pennsylvania, regarding the miserable condition of said congregation, consisting in general of poor and needy people, who through persecution or from lack of subsistence have been compelled to emigrate, and after long and expensive journeys had to settle there with empty hands, being destitute of places and opportunities for the exercise of their religion and for the extension of the Christian Reformed religion, have thought proper to such extent to come to the assistance of these poor, banished fellow-believers in attaining their desire as to grant to the aforesaid commissioners, being assisted by Johannes Petrus Bolt-huyzen, a resident of this city, permission and consent within this city and its jurisdiction to visit the homes of the good citizens and residents and of them most courteously ask for the gifts and donations of their Christian sympathy; moreover, that they may accept such gifts and con-





tributions with gratitude, to the amount of six hundred guilders and no more.

Done at Amsterdam, 18th of October, 1730.

By ordinance of Their Excellencies beforenamed.

L. S.

S. B. ELIAS.

At the 1731 meeting of the Synod of South Holland held at Dordrecht July 3-13, it was stated that George Michael Weiss, minister at Philadelphia, and his elder (meaning Reiff), who had come over from America, had brought the information that in Pennsylvania were thirty thousand baptized Reformed people, among whom were about fifteen hundred members (ledematen).

The canvass for funds for Pennsylvania extended into a number of prominent cities in Germany, among them Frankfort-on-the-Main and Hanau.

A series of mishaps attended the transmission of these pious gifts to the intended beneficiaries. The money was invested in Holland in merchandise suitable for the Pennsylvania market—a profitable method of remitting funds in those days. But the merchandise was detained at Cowes in default of the payment of customs duties, and a delay occurred not only costly but almost ruinous.

Upon the return of Reiff to Pennsylvania disputes and litigation, newspaper criticisms and personal criminations, resulted from these unfortunate gifts, and continued for fifteen years. The proceedings of the Synods of Holland for many years thereafter bristle with severe references to Reiff, who alone was held responsible for the frustration of the purposes of the donors. Schlatter in 1746 formally made settlement with Elder Reiff and gave quittance. Harbaugh frequently refers to the case. My own investigations convince me that Jacob Reiff, although not blameless, has been greatly misjudged and deeply wronged in this affair. In a paper printed some years ago it was my pleasure to bring to light some facts bearing on the case, which show that injustice was done and has since been done to Jacob Reiff, who afterwards for many years held important public office in the province without reproach. In the library of the Historical Society of Pennsylvania, in a volume of cuttings, entitled Montgomery County Historical Notes, may be found the conclusions reached by a candid investigator of the famous "Reiff Case."

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In Zurich, memorial tablets are affixed to many historical buildings. On the house in Kirchgasse 13, is this:

ZWINGLI'S Amtswohnung.

Von diesem Haus zog er am 11. Okt. 1531  
mit dem Heere der Zürcher nach Kappel  
aus, wo er für seinen Glauben starb.



## North Virginia Church History.

In the Stadt Bibliothek of Frankfort-on-the-Main my researches were rewarded with the discovery of an appeal for funds for the support of a congregation at Germantown in North Virginia. The petition is signed by members of both the Lutheran and German Reformed denominations. It is printed in the Extraordinaire Käyserliche Reichs-Post-Zeitung, Anno 1720. den 15. Junij. Owing to the important historical facts comprised in the article, and the variations and shadings inseparable from a translation, I give the statement of the American petitioners, word for word and line for line, as printed, in which form it will best serve the purposes of the historian.

HENRY S. DOTTERER.

**W**arhafft Nachricht, von einer Hochteutschen Evangelischen Colonie, zu Germantown, in Nord-Virginien in America, und derselben dringendliches Ansuchen an ihre Glaubens-Genossen in Europa.

Es wird noch jederman erinnerlich seyn, wie vor einigen Jahren etliche tausend Menschen beyderley Geschlechts und verschiedener Religionen aus der Pfaltz und benachbahrten Orthen nach America überbracht zu werden; Ob nun wol ein Theil dieses Volcks verschmoltzen, ein Theil auch wiederum zurück nach Teutschland gekehret, so sind dennoch davon nach Carolina an die 700. Seelen, und nach Neu-York an 300. Familien überschicket worden; Nach Virginien aber sind 72. Familien gekommen, doch so, das der mehrere Theil die Unkosten des Transports nach dortiger Gewohnheit, mit etliche Jahre Dienstbarkeit bey den dasigen Engelländern abbezahlen müssen; Die übrige Freye, bestehende in 32. Familien, worunter zwölf Evangelisch-Reformirte und zwanzig Evangelisch-Lutherische, nebst einem alten 76. jährigen Reformirten Prediger, Herrn Heinrich Hager, haben Anno 1714. eine Colonie aufgerichtet in gemeldeten Virginien, genannt Germantown, oder Teutschen-Stadt an dem Fluss Brapenhenck, woselbst als an einem hiez zu bequemen Orth, sie sich unter der Gross-Britanischen Bothmässigkeit, in aller Stille von dem Land-Bau und Vieh Zucht nehren, in Hoffnung mehr und mehr anzuwachsen, und sich auszubreiten; insonderheit wann innerhalb Jahres-Frist, die übrige noch in Dienstbarkeit zerstreute teutsche Familien ihre Freyheit erlangen, in besagtem





## HISTORICAL NOTES.

Germantown sich wohnhaft niederlassen, und solcher-gestalt selbige Colonie verstärken werden.

Dieser Land-Strich liegt zwar unter einem glück-seligen Clima, zwischen den 30. und 40. grad Nor-derbreite, und hat einen guten fetten Boden, der die an selbigen angewandte Arbeit reichlich belohnet, die Einwohner auch das Gewonnene an die ankommende Schiffe mit nutzen verlassen können. Es fehlet aber denen neu-gepflanzten Teutschen, an dem höchst-verlangten, und nothigen Gottes-Dienst; zumahl da sie kein Gottes-Hauss haben, auch der gegen-wärtige Prediger Alters halben täglich eines seeligen Abschiedes gewartig seyn muss.

Da nun mehr besagte Colonie (welche sich des ob-genannten Predigers gemeinschaftlich bedienet) da-selbst sich beständig zu etabliren gedenecket, und zu sol-chem Zweck den Gottes-Dienst auf einen beständigen Fuss zu setzen bedacht ist; Dergestalt dass ein eigenes Gottes-Hauss und Schul die wie gewöhnlich gebauet, und dabey ein Prediger, und andere nöthige Bedien-ten unterhalten werden mögen, damit ihre nachkom-mends Jugend nicht den armen Heyden gleich, sondern in dem Wort Gottes unterrichtet und fortgepflanzet werden: So hat dieselbe einen aus ihrem Mittel, als Jacob Christoph Zollickoffer, herüber in Europa ge-sandt, um bey wohlgesinnten Evangelischen Chri-sten eine Hülffe und Besteuer zu obgedachtem gott-seeligen Zweck zu er bieten.

Wie sie dann hiemit alle Glaubsgenossen, denen dieses fürkommen möchte, hertzlich und brünstig ersu-chen zur Ehre Gottes, und unsers Heilandes Jesu Christi, (damit sein Name und Reich auch in der neuen Welt so viel mehr ausgebreitet werden möge,) nach ihrem Vermögen, und Belieben etwas zu so heili-gen Gebrauch aufzuopfern, welches der grosse Gott ihnen insgemein, und jedem insbesondere reichlich gelten wird.

Das Attestatunn welches bemeldtem Herrn Zolli-koffer, gebürtig aus der Stadt Sanet Gallen in der Schweiz, desfalls mitgegeben worden, war unter-schrieben von Henrich Häger, Diener Gottes bey den Teutschen in Virginien. Johann Jost Merdten, Hauss Jacob Richter, Elteste, im Nahmen der Gemeinde.





Als mehr bemeldter Herr Jacob Christoph Zollkoffer Burger aus der Stadt Sanct Gallen, in abgewichenem Jahr in Engelland angekommen, um eine geistliche Collect zu sammeln, so ist ihm bey seiner darauf erfolgten Abreise der Wahrheit zu steuer, gleichfalls ein Attestat unterm 17. Octobr. 1719. von der Reformirten, wie auch ein anders von der Lutherischen Gemeinde allda ertheilet worden ; Die erste Attestation hat unterzeichnet, Joh. Werndli Prediger dieser Zeit. Caspar Hundeshagen. Louis Fury. Ambrose Godtfrey Hanckwitz. Paul Jordis. Laurence Edlinger. Ulrich Westreicher. J. M. Stedelin. Und die andere auf ersuchen seiner Lordschafft des Bischoffs zu Londen. Balthasar Mentzerus, Lutherischer Gemeinde Augspurgis. Confession in London Pastor.

### Marriages by Rev. George Wack.

COMMUNICATED BY W. H. REED, PH. G., M. D., OF NORRISTOWN.

[Rev. George Wack, son of Rev. Casper Wack, was born March 1, 1776, and died February 17, 1856. He preached his first sermon at Knowlton, New Jersey, July 22, 1797,—Text, John 17: 3. He was pastor of Behm's Reformed church, in Whitpain township, from April 25, 1802, until the year 1834. He was also pastor of Wentz's Reformed congregation during this time, and eleven years longer. Besides these congregations he had in his charge at times the Hilltown and other churches in the neighborhood. The marriages which follow are from his private record, and evidently include the marriage ceremonies performed by him in the congregations named, as well as those outside of the congregations. The record begins with these words: "Record of marriages solemnized by me, George Wack, minister of the Gospel in Montgomery County." Mr. Wack's wife was Elizabeth Pannebecker. The remains of both rest in Behm's churchyard.—Editor.]

#### 1803.

- |             |     |                                    |
|-------------|-----|------------------------------------|
| 1. —————    | —.  | John Hamilton and Mary Williams.   |
| 2. October  | —.  | Jacob Heiner and Polly Walter.     |
| 3. December | 8.  | John Teany and Barbara Schlaugh.   |
| 4. December | 11. | John Heiser and Susanna Fronfield. |

#### 1804.

- |             |     |                                  |
|-------------|-----|----------------------------------|
| 5. August   | 15. | Henry Leydi and Nancy Springer.  |
| 6. October  | 11. | Lewis Steyner and Patte Johnson. |
| 7. November | 4.  | John Hause and Polly Weber.      |
| 8. November | 11. | William Rile and Lydia Hamshier. |
| 9. November | 13. | Philip Hooper and Polly Conrad.  |

#### 1805.

- |             |    |                                       |
|-------------|----|---------------------------------------|
| 10. January | 1. | George Kneedler and Elizabeth Engert. |
| 11. January | 4. | Christian Weber and Widow Buskirk.    |



- |             |                                       |
|-------------|---------------------------------------|
| 12. March   | 5. John Rile and Elizabeth Hoover.    |
| 13. March   | 7. Samuel Heiser and Sarah Oledgrave. |
| 14. October | 19. Daniel Eyres and Elizabeth Shive. |

## 1806.

- |              |  |
|--------------|--|
| 15. February | 27. Henry Gerner and Rebecca Eaton.          |
| 16. —————    | Henry Holdman and Elizabeth Dettera.         |
| 17. August   | 26. Christian Freyer and Sarah Prachtseiser. |
| 18. August   | 3. Augustus Neizer and Mary Pluck.           |
| 19. November | 2. Gerret Schrager and Nancy Bauman.         |
| 20. December | 28. Henry Pannebecker and Elizabeth Reaser.  |

## 1807.

- |               |  |
|---------------|--|
| 21. January   | 6. Philip Steever and Margareth Hoffman. |
| 22. March     | 10. Samuel Wanner and Elizabeth Martin.  |
| 23. March     | 22. Abraham Metz and Elizabeth Bazert.   |
| 24. March     | 22. Abraham Faust and Catherine Conrad.  |
| 25. June      | 28. Michael Read and Cathrine Haan.      |
| 26. September | 29. Henry Knipe and Christina Garshner.  |
| 27. October   | 22. John Shive and Amelia Border.        |
| 28. November  | 8. John Suplee and Cathrine Weber.       |
| 29. November  | 17. Jacob Van Fossen and Elizabeth Been. |
| 30. December  | 29. Jacob Meier and Elizabeth Metz.      |

## 1808.

- |               |   |
|---------------|---|
| 31. January   | 3. John Boier and Cathrine Zumbroh.           |
| 32. February  | 28. Jesse Wilson and Magdalena Read.          |
| 33. March     | 10. Abraham Delp and Elizabeth Hendrix.       |
| 34. April     | 10. John Weise and Cathrine Zimmerman.        |
| 35. July      | 17. Peter Hooth and Elizabeth Rile.           |
| 36. July      | 17. Godfrey Bossen and Maricha Reinwald.      |
| 37. August    | 7. Henry Hooth and Anna Greaver.              |
| 38. September | 8. Joseph Johnson and Magdalena Prachtseiser. |
| 39. October   | 14. William Shannon and Elizabeth Hamsher.    |
| 40. October   | 14. John Makins and Heriot Orphan.            |
| 41. October   | 14. John Hara and Polly Shive.                |
| 42. October   | 16. Philip Rudy and Elizabeth Daub.           |
| 43. October   | 23. Christian Wick and Cathrine Miller.       |
| 44. October   | 23. Frederick Wick and Maria Been.            |
| 45. October   | 30. Michael Scholl and Maria Hooth.           |
| 46. November  | 24. Henry Been and Elizabeth Van Fossen.      |
| 47. November  | 27. John Boos and Maria Spitznagle.           |
| 48. December  | 24. Abraham Kister and Cathrine Metz.         |

## 1809.

- |              |  |
|--------------|--|
| 49. February | 5. Nathaniel Koplin and Maria Scheetz. |
| 50. February | 25. John Singer and Anna Heines.       |





## HISTORICAL NOTES.

- |               |     |   |
|---------------|-----|---|
| 51. February  | 28. | Jacob Frederick and Magdalena Hendrix.  |
| 52. March     | —.  | Samuel Wilson and Mary Laser.           |
| 53. May       | 22. | Henry Smith and Cathrine New.           |
| 54. June      | 4.  | Daniel Rossiter and Barbary Lutz.       |
| 55. August    | 6.  | Jacob Kinckiner and Barbary Pruner.     |
| 56. September | 3.  | Michael Van Fossen and Christina Boier. |
| 57. September | 24. | Henry Hechl and Sarah Shive.            |
| 58. October   | 15. | Jacob Pruner and Sophia Weber.          |
| 59. October   | 24. | John Frey and Maricha Borliman.         |
| 60. November  | 19. | Lewis Pilger and Margaret Kolp.         |
| 61. December  | 19. | Mathias Boos and Magdalena Lehman.      |
| 62. December  | 31. | Daniel Zerbe and Elizabeth Klinker.     |

## 1810.

- |              |     |  |
|--------------|-----|--|
| 63. January  | 23. | John Robins and Hannah Staunerd.         |
| 64. January  | 28. | Valentine Shambo and Mary Boier.         |
| 65. March    | 27. | George Cassel and Barbary Tutweiler.     |
| 66. April    | 15. | Henry Kline and Polly Schellenberger.    |
| 67. April    | 19. | Jacob Wick and Hannah Smath.             |
| 68. April    | 24. | Thomas Been and Poly Stilwagon.          |
| 69. May      | 20. | Henry Shade and Susannah Beaver.         |
| 70. July     | 1.  | George Bales and Maria Taylor.           |
| 71. July     | 22. | Jonathon Taylor and Margaret Sterringer. |
| 72. May      | —.  | Thomas Harvey and Maria Hofecker.        |
| 73. August   | 14. | Christian Cassel and Susannah Hendrix.   |
| 74. August   | 19. | Jacob Kope and Sarah Klinker.            |
| 75. October  | 7.  | John Aman and Bolly Surver.              |
| 76. October  | 23. | Daniel Hitner and Cathrine Scheetz.      |
| 77. October  | 30. | Jacob Leiteap and Polly Donchouer.       |
| 78. November | 8.  | Benjamin Fries and Rachael Dewees.       |
| 79. November | 13. | Samuel Shannon and Elizabeth Harner.     |
| 80. December | 6.  | Daniel Harner and Rebecca Bittle.        |
| 81. December | 27. | John Everhard and Mary Moss.             |

## 1811.

- |              |     |   |
|--------------|-----|---|
| 82. January  | 13. | Samuel Fries and Magdalena Wiantt.        |
| 83. January  | 15. | Walter Howell and Polly Hamsher.          |
| 84. January  | 15. | Peter Dager and Maria Hitner.             |
| 85. January  | 27. | Jacob Strong and Elizabeth Schneider.     |
| 86. February | 3.  | John Leiteap and Saly Aderhold.           |
| 87. February | 17. | Jacob Sper and Cathrine Suesholds.        |
| 88. February | 24. | Michael Steever and Elizabeth Hartman.    |
| 89. March    | 10. | Henry Moser and Maria Clemens.            |
| 90. March    | 15. | George Bachman and Elizabeth Clemmer.     |
| 91. June.    | 2.  | William Berkheimer and Margareth Hilgerd. |

(To be Continued.)



## The Church at Market Square.

Read at a meeting in the Chapel of Market Square Presbyterian Church, Germantown, Philadelphia, on Thursday Evening, November 17, 1898,

BY HENRY S. DOTTERER.

Religious considerations held a large place in the plans of William Penn for the colonization of Pennsylvania. This is well known. Francis Daniel Pastorius, the founder of Germantown, was actuated by ideals equally lofty. Pathfinder, colonizer, lawgiver, magistrate, scholar, philosopher—all these Pastorius was. His genius established here a municipality upon a foundation, wise, practical, just, adequate which has yielded its citizens an unbroken prosperity of more than two centuries. But he was more. He was a Christian—pre-eminently a Christian. He loved his God and his neighbor. In his letters to his co-partners of the Frankfort Company and to his parents, his purpose of benefiting his fellow-man and glorifying his God is ever kept in view. In the letter to his parents of March 7, 1684, after speaking of his work, his aims and his hopes for Germantown, he says : *Betrachtet nun, lieberthe Eltern, ob ich auff diese Weiss Gott und meinem Neben-Menschen nicht weiterpriestliche Dienste leisten möge*—Consider now, parents most worthy of love, whether in this way I can not render praiseworthy service to God and my fellow-creatures. His religion was broad. He welcomed godly men of every faith. Under his liberal rule several denominations established themselves soon after the founding of the town. From that day to this, Germantown has been noted for the religious bearing of its people and the number and prosperity of its churches.

Of the Churches which then took root here, one is now extinct. It is the Reformed Church. Concerning this once prominent but now almost forgotten factor in Germantown's religious history, it is my purpose to speak. And I will ask your patient attention to some facts that I have grouped—some of them, familiar to you ; others, discovered by me in the course of a three-months' rummage in the archives of the Reformed Church of the Netherlands, (Hollands) where they had been buried for a century and a half and longer. These facts deal with the beginnings of the Reformed congregation having its house of worship on Market Square, the vicissitudes attending the infant church, an allusion to its subsequent prosperity, and a reference to its transformations later into a full-fledged Presbyterian church.

### ORIGIN OF THE REFORMED CHURCH.

The Reformed Church, let me premise, had its origin in the great uprising in the Sixteenth century against the Romish hierarchy. Ulric Zwingli, Swiss Reformer and patriot, at Zurich ; John Calvin, French





Protestant, at Geneva ; Guillaume Farel, Reformer at Neuchatel ; Admiral de Coligny, leader of the Huguenots ; William the Silent, Prince of Orange, founder of the Dutch Republic ; Frederick the Pious, Elector of the Palatinat—names that shine with fixed and lustrous light in history—are a few of the heroes and martyrs of that Protestantism which became the Reformed Church of Germany, Switzerland, Holland and France.

#### THE REFORMED CHURCH IN AMERICA.

This historic Church was brought to America by the Hollanders who settled Manhattan island in 1623. Forty-four years before Penn established his government on these shores, a Reformed Churchman, Peter Minuit, inaugurated a colonial enterprise on the banks of the Delaware river. He was the first governor of New Amsterdam (now New York). Afterwards he entered the service of the Government of Sweden, which sent him to found a colony on the South or Delaware river, which he did in 1638. This Swedish settlement, and others made subsequently, Penn found here upon his arrival. Peter Minuit was born in the city of Wesel on the Rhine, and was an officer in the Reformed Church there.

There are traces of immigrants of the Reformed denomination in this locality prior to the coming of Penn. There is a tradition among the members of the widely-dispersed Reiff family, that John George Reiff, their ancestor, came to Pennsylvania before Penn set up his government. Jacob Reiff, a son of John Reiff, was prominent in the establishment of the Reformed church in Skippack in 1727, and had important relations with the Skippack and Philadelphia congregations afterwards. He occupied responsible public office under the provincial government.

#### THE BEHAGELS.

Reformed Churchmen became interested at its inception in the scheme which led to the settlement of Germantown. Among the original associates of the Frankfort Company was Daniel Behagel, who was of Huguenot or Walloon stock. In 1562, Jacob Behagel, his grandfather, a victim of the persecutions of the Reformed, fled from the neighborhood of Lille, taking refuge in the vicinity of Frankfort on the Main. Daniel Behagel was born November 18, 1625, in Hanau, Germany, and married, May 20, 1654, at Mühlheim near Cologne, Magdalena von Maastricht. Jacob von der Wallen, another original purchaser, was a brother-in-law of Daniel Behagel. In 1655, Jacob von der Wallen, from Rotterdam, and Johanna Behagel, a step-sister to Daniel Behagel, were married. In 1661, Daniel Behagel and Jacob von der Wallen applied to the councils of Frankfort on the Main and of Hanau, for permission to establish the manufacture of faience, and four days later Hanau granted their request. Their productions found high favor. To this day, the name Behagel is identified with





the porcelain business in Frankfort. Von Mastricht was the surname of Daniel Behagel's wife, and Dr. Gerhard von Mastricht was another partner of the Frankfort Company. In 1730 and later Isaac and Carl Behagel, merchants and bankers of Frankfort, were designated to receive moneys contributed in Germany and Holland for the use of the needy Reformed churches in Pennsylvania. An estimate of the high standing of this family may be formed from the record of its acknowledged loyalty and services to the reigning sovereigns. In 1697, Isaac Behagel was decorated with a gold medal and gold chain, by William the Third, King of Great Britain, and their High Mightinesses the Stadtholders of the United Netherlands, for services rendered in the war from 1688 to 1697; and February 26, 1706, he was similarly honored by Frederick I., King of Prussia, with two gold medals—one commemorating the capture of Gueldres (Gelders) from the Dutch in 1702, the other for services rendered in 1705 in connection with the obsequies of Sophia Charlotte, Queen of Prussia, sister of George I., of England, a lady noted for her literary and philosophical tastes.

#### ISAAC DILBECK.

Isaac Dilbeck, who came in the same ship with Pastorius, and who was one of the original dwellers in Germantown, was of the Reformed faith. He was in the employ of the Frankfort Company. The ship *America*, in which he came, it will be remembered, reached Philadelphia before that which brought the Crefeld immigrants, who were the main body of original settlers of Germantown. It sailed from Deal, England, on the 10th of June, 1683, and was ten weeks in making the passage. On the 16th of August, 1683, its passengers first descried America, on the 18th they arrived in Delaware bay, and at twilight on the evening of the 20th, they reached the town of Philadelphia. Pastorius, in his letter to his parents dated March 7, 1684, which I found in Switzerland and which I have not met with on this side of the Atlantic, says: "Isaac Dilbeck, who apparently was the strongest in the company, was down (with seasickness) the longest." And in another part of the same letter he says: "Isaac Dilbeck has been somewhat indisposed the past eight days." Dilbeck was a weaver. He soon became a landowner in Germantown. On the 27th of Third month (May), 1686, Francis Daniel Pastorius, as attorney and partner of the Frankfort Company, in fulfillment of the contract between Dilbeck and the Company, conveyed to Isaac Dilbeck, twenty-five acres of land in Germantown—twenty-acres within the inhabited part of the town and five acres in the side land (including a half town-lot), both bounded southeasterly by lands of Paul Kastner and northwesterly by lands of Francis Daniel Pastorius, the twenty acres having a breadth of 7 perches 2 feet, the five acres a breadth of 3 perches 12 feet. It was subject to a yearly rent of a piece of eight or one Reichsthaler, payable, on first day of First month (March) of each year, to the Frank-



fort Company. There was another condition attached which is notable for its moderateness: "In addition, Isaac Dilbeck promises for himself, and his posterity who may be inclined to work by the day, to work for our Frankfort Company in preference to all others for the same wages that they can earn from anyone else." ["Anbey verspricht Isaac Dilbeck vor sich und sein posterität dass wofern dieselbe geneigt seyen würde umb taglohn zu arbeiten, sie vor allen anderen unserer Frankfurt Cie wercken wollen vor dergleichen lohn welchen sie by jemand anders verdienen könnten."]

Isaac Dilbeck's half lot was on the east side of Germantown road. In a list made April 4, 1687, it was numbered 15, his neighbors being Cornelius Bom, No. 14. and Enneke Klosterman, No. 16. The lot out of which Market Square was afterwards taken was No. 10. Isaac Dilbeck participated in the initial labors of planting the new town. He took kindly to the new life in these primitive wilds. He was a model colonist. His wife was Mary Blomerse. They were married in Europe, and they brought with them to this land their two sons, Abraham and Jacob. On the 7th of Third month, 1691, he was naturalized. On the first day of the Fifth month, 1696, Isaac Dilbeck, with the consent of Maria, his wife, sold the 25 acres of land to Daniel Geisler, for £12 14s. current silver money of Pennsylvania, subject to the original quit rent. Evidently he preferred the activities of a large farm. On the 8th of February, 1700, he purchased of George Keith five hundred acres of land in the adjacent township of Whitemarsh, on the Plymouth road. On the 28th of September, 1709, Isaac Dilbeck and Jacob Dilbeck, whom we take to have been the pioneer's sons, were naturalized by act of the Assembly of Pennsylvania. In the year 1710, Isaac Dilbeck and his wife, Mary Blomerse, were members of the Whitemarsh Reformed congregation, organized by Paulus Van Vleet, the Dutch minister at Neshaminy. He was the junior elder. In 1728 he was an officer of the German Reformed congregation at Whitemarsh under the pastoral care of John Philip Boehm.

*(To be Continued.)*

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#### BOYS IN THE COUNTRY.

And where are the boys? Down along the brook digging and walling up wells. Or in the road building forts out of dust. Or at the mud-pool making marbles and birds. Or under some tree digging graves, and holding a funeral over a dead beetle about to be buried! This is childhood. It is not changed. It is the same in all ages, and in all places. We can enter into it all. It touches our sympathies. While we have outgrown this sense and substance of life, we can still easily realize how interesting, how real, and how earnest all these things are to them.

—HENRY HARRAUGH.





# HISTORICAL NOTES

RELATING TO THE

## PENNSYLVANIA REFORMED CHURCH.

VOL. I. No. 2. June 10, 1899.

\$1 00 PER ANNUM.

Edited by Henry S. Dotterer.

Perklomen Publishing Co.,

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PHILADELPHIA.

In the twelfth and last number of Volume One of the Historical Notes, we shall print a list of the subscribers who supported this publication, giving, in addition to their names, their professions or occupations, titles and addresses. This will show each of our friends who are in sympathy with this class of literature. At least fifty bound copies of the Volume will be distributed among an equal number of the greatest libraries of the world. Thus, all who contribute to its pages and who subscribe money to its treasury, will become permanently known to a circle infinitely greater than the comparatively few persons who are its present readers.

It is a pleasure to note instances of a just appreciation of the excellence of our origin as a denomination. Some of our men seem to think that we are not more than a petty sect confined to a few contracted hamlets in Pennsylvania. Whence we came or whither we tend does not concern them. Our Church is international and interracial. It should be so regarded. Its history of nearly four hundred years is replete with instances of lofty heroism and Christian achievement. Our people should be so taught.

Dr. Good, of Reading, author of the History of the Reformed Church in the United States, just from the press, will make his seventh visit to Europe this Summer.

The list of Huguenot sufferers will appear in our next.

George Schall, who was killed in the railroad accident at Exeter, near Reading, on May 12, 1899, was a member of the Reformed Church of the Ascension, Norristown. He was a soldier in the Civil War, and was postmaster of Norristown for a term of four years, from about 1887. His father, General William Schall, was a member and supporter of the Reformed Church; and this can be said of the Schall connection generally.

Miss Minerva Weinberger, of Collegeville, has kindly translated the German verse on page 19. She gives a close rendering and happy interpretation of Father Helffenstein's poetic thought:

The Fathers, far, in Netherlands,  
With thoughts of us in Western lands,  
Sent shepherds true, in glad accord  
With Christian teaching, from the Lord.

According to the published reports from Tiffin it appears that the Western end of our Church gave the delegates a generous reception. Evidently these good people are abreast of the times. They do not feel that apologies are called for for being Reformed. They know no better Church than ours. In this spirit they work and win.

Dr. Zartman's able articles in the Philadelphia Public Ledger immediately prior to the recent meeting of the General Synod, and his special reports of the proceedings of the Tiffin meeting, were prepared in a broad spirit. He hit upon the salient points and omitted the rubbish thrashed over a thousand times before.



## A Day at Einsiedeln.

BY HENRY S. DOTTERER.

Einsiedeln, in Switzerland, was the scene of Zwingli's labors during the period that his mind and heart opened to the conviction that the Romish Church had fallen into practices contrary to the teachings of Christ. This town of seven or eight thousand inhabitants is but two hours' journey from Zurich. A pleasant way to reach it is to take a steamer at the Utoquai in Zurich at 8.45 in the morning, proceed to Wadensweil, an hour's sail, and there take the railway, which after another hour's ride, entirely up-grade, brings you to your destination. The towns at the lake's edge are charmingly set amidst fertile fields, and the glimpses of the lake and the Alps in the distance, seen while ascending the mountain side, disclose a wealth of picturesque Swiss scenery. Our trip was made on Ascension Day, 1896. Fruit trees were in full bloom in the many orchards on the mountain slopes. It was a holiday; business was suspended, and an unusual number of persons went to the celebrated resort of pilgrims.

The abbey is of the 9th century. The town stands in a depression in the mountains. Around it rise successive ranges, the snowy Alps bounding the view. The church is at the end of the town, built upon higher ground, and beyond it gradually rise the mountains. It has two towers, and its interior is richly decorated. Here Zwingli was curate before he renounced allegiance to the Catholic church. A company of some hundreds of pilgrims from the neighboring cantons came to the shrine on the pleasant day of our visit. But it was not a Reformed pilgrimage. The Black Virgin, a madonna carved in black marble, in the cathedral, is reputed to cure the ills of the flesh. To receive health and spiritual blessings is the motive which brings many thousand pilgrims every year to this shrine. Outside the cathedral and somewhat lower than the plaza before it, arranged in a semi-circular arcade, are booths at which are sold

votive offerings, religious objects and souvenirs in great variety, which are purchased freely by pilgrims and tourists, according to their means and for their various intended uses.

To American eyes the most curious sight is the procession of the devoted pilgrims. They were on this occasion peasants, with the exception of the leader. They came afoot from their homes, which they left on the morning of the holy day. We were told these companies came from nearby places. They marched through the one principal street until they came to the farther side of the great square before the Cathedral. They formed in two lines, Indian file we would say, one of men, the other of women. They chanted sacred songs and repeated prayers. A representative from the church came down to receive them, and led the procession up the ascending plaza into the church. Here they clustered around the railing which encloses the healing madonna. After performing acts of devotion they scattered over the vast building, viewing its objects of interest and sanctity. In the great square is a fountain having fourteen outstretched arms or branches from which water flows. The pilgrims bend down and take a sip from each of the fourteen jets. It is believed that the Saviour drank from one of the jets.

Although several thousand people, tourists and devotees, filled the space about the cathedral, not the slightest disorder occurred. The hotels, of which there are more than a hundred of various grades, were kept busy in supplying dinner to the crowd. We had an excellent meal at one having two names—Hotel Pevan and *l'An Gasthot*—both of which names, converted into the American language, mean Peacock Hotel.

## Holland and Pennsylvania.

### I.

ONE HUNDRED AND THIRTY BIBLES DONATED.

At the Synod of South Holland, held in 1738, at The Hague, it was resolved that a quantity of German Bibles be





purchased and sent to Pennsylvania for distribution there.

At the Synod of 1739, held at Woerden; the interest on the money collected for Pennsylvania (3000 guilders) was appropriated for the purchase of German Bibles to be distributed in Pennsylvania. The edition of Bibles intended to be purchased for this purpose, it was found, had all been sold, but a new edition was expected.

At the Synod of 1740, held at Ysselstein, July 5-15, the announcement was made that through the good offices of Mr. Manger, one hundred and thirty Bibles, in the High German language, had been obtained; one hundred and eighteen were bound and twelve unbound; the cost of these books, including petty expenses (the freight from Frankfort to Cologne was made free by a friend of Mr. Manger), 189 guilders, 8 stivers. The interest for two years (150 guilders) on the Pennsylvania fund of 3000 guilders was applied towards payment.

The next year, at the Synod held at Breda, it was stated that the 130 German Bibles, sent to Pennsylvania to be distributed as thought best by Dr. Dorsius and Dr. Frulinghauzen, cost fl. 189, 8s.; and as the fund loaned yields but fl. 75 interest per annum, the Synod was requested by the committee on Pennsylvania's needy churches to send considerable subsidies over, or to give liberal assistance to the emigrants going over.

In 1742, at the Synod held at Dordrecht, the 130 Bibles were reported as not having reached their destination. The deputies wrote about them to the Messrs. Hope, merchants at Rotterdam, who had undertaken to forward by their first ship.

At the Synod, held at Gorinchem in 1747, a letter from Rev. Michael Schlatter, dated 28th September and 3rd October, 1746, was read, stating that the 130 Bibles had been found by him in Philadelphia, and delivered, and, in accordance with the instructions, they would be distributed through the country.

### Reformed Church Literature.

An | Address, | to the Congregations,  
| in | connexion with the Classis of  
Philadelphia, | of the | German Reformed  
Church, | in the | United States of America.  
| Chambersburg, Pa. | Printed at the  
Publication Office of the German Ref.  
Church. | 1841. Pamphlet, 8vo., 14 pp.  
Copies of the English and German editions owned by Henry S. Dotterer, Philadelphia.

At a special meeting of the Classis of Philadelphia, held at White-Marsh, Montgomery county, Pa., on the 29th of December, 1840, it was *Resolved*, That an address be prepared, and published, both in the German and English languages, for the information and edification of the congregations in relation to the Centenary of the German Reformed Church in the United States. The pamphlet contains an historical address (furnishing meagre and indefinite information), a prayer and a centenary hymn. From the last we quote:

"Here in these Western wilds,  
With hope alone in God,  
Our fathers 'mid great trials  
Sought a secure abode: [way—  
And God was with them on their  
Has kept and prospered to this day.

\* \* \* \* \*

"On Freedom's soil we here  
A church in peace possess,  
A 'school of prophets' dear,  
And Word of Life to bless,  
And shall we not a Mount now rear  
With Ebenezer written there?"

On the paper cover is announced the publication of a tract entitled "Letters from Holland—connected with the early history of the Reformed Church in this country."

In the German edition the address is signed by Samuel Helffenstein, Sen., Johann C. Guldin, Samuel Helffenstein, Jun., Committee. The hymn in the German edition, which differs from that in the English, was written by Rev. Samuel Helffenstein, Sen. One stanza is:

"Die Vaeter, fern, in Holland's Land  
Dachten an uns im Abendland;  
Und sandten trene Hirten gern,  
Mit Christi Lehre, von dem Herrn."





### A Gratifying Report.

In the press report of the Tiffin Synodical meeting we find:

A committee appointed three years ago for correspondence with Reformed churches on the Continent of Europe, reported that they have corresponded with churches in Germany, Hungary, France, Holland, Switzerland and Russia. This committee was instructed to continue its work.

And this correspondence, mind you, was not for the solicitation of funds. In Colonial days the call from needy Pennsylvania was for money. Now it is otherwise. We are of the giving, not the getting, portion of the world's Reformed Church.

### Something about Pastor Leydich.

John Philip Leydich was faithful to the work of the Church. There is nothing against him either as a citizen or a clergyman. No scandal is associated with his name or his career. He was, however, but human. His nearest collaborer, George Michael Weiss, at New Goshenhoppen, lived but about six miles distant, and one of the congregations of the charge, Old Goshenhoppen, was not more than three miles away. To-day from the eminence which rises near the former home of Leydich, looking eastward, you can plainly see the steeple of the present Old Goshenhoppen church; and on the other hand, from a score of points within ten miles, may be seen the Reformed church at Falkner Swamp, which was the home church of Leydich. Against Weiss and his friends Leydich made complaint, more or less open. Yet it does not appear that they ever had any open quarrel. The entente cordiale was maintained through all the ecclesiastical storms which swept over the infant churches, planted upon the hills of the rolling country of the Perkiomen region. No manuscripts the work of Leydich are extant in our country, so far as I know, if I except an ancient Latin paper, the record of the family of Rev. Leonhard Leydich, the father of John Philip Leydich. In the archives of the General Synod of the Reformed

Church of the Netherlands, however, may be seen several letters and reports written by him. His penmanship was neat, even elegant, but he sometimes wrote hurriedly, as do many whose thoughts press forward more rapidly than their fingers can respond. In the year 1756 he was Secretary of the Cetus. An account of the moneys received from Holland for that year and how disbursed was rendered in Latin, and is preserved. It is a beautiful piece of handwriting.

HENRY S. DOTTERER.

### The Perkiomen Region.

Number Two, of Volume Two, of this publication, has made its appearance, with this list of contents:

Editorial: The Hartranft Statue; Reformed Church History; A Generous Briton; Notes.

Recent Publications.

Our Revolutionary Sires.

Old-Time News.

An Interesting Confirmation.

Days Devoted to Research Abroad.

Primitive Settlers of Falkner Swamp.

Summeytown in 1828.

Fragments of Family History.

Payments for Land by Purchasers in the Perkiomen Country.

The Trappe Seventy-Five Years Ago.

Marriages by Rev. George Wack.

### Leidy Family Record.

TRANSLATED FROM THE ORIGINAL GERMAN  
AND CONTRIBUTED BY MICHAEL  
REED MINNICH.

Jacob Leidy, born January 22, 1750; married April 6, 1779; died April 25, 1834, aged 75 years, 3 months, 2 days.

Veronica Schell, daughter of John Schell and Veronica (Mauver), born June (?), 1755; died January 31, 1820, aged 70 years.

#### ISSUE:

John Leidy, born March 9, 1780.

Maria Magretta Leidy, born April 12, 1781.

Barbara Leidy, born January 24, 1783.

Catherine Leidy, born June 24, 1784.

Jacob Leidy, born March 15, 1786.

Elizabeth Leidy, born October 15, 1788.

Magdalena Leidy, born December 28, 1790.

George Leidy,\* born November 7, 1793.

Abraham Leidy, born April 9, 1795.

Sammel Leidy, born March 2, 1799.

\*Rev. George Leidy, Reformed minister.



### Schlatter's Marriage Certificates.

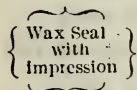
After his withdrawal from the active ministry in the Reformed Church to accept the Chaplaincy in the British army engaged in the French and Indian war in New York, Michael Schlatter appears to have had only unimportant relations, if any, with religious affairs. He was however often called upon at his Chestnut Hill home to perform the marriage ceremony. Evidently he was popular among the people having matrimonial intentions. Two of his marriage certificates have come to the light within a few years past. There must be many more preserved in families descended from ancestors who had the connubial knot tied by Schlatter. The earlier in date of the two referred to we copy from the new monthly, *The Keim and Allied Families* :

Lectori Benevolo Salutem.

I Do Certify that Georg Keim of Goshen in Chester County, Bachelor, and Cathrin Schenkel of said place Spinster, were lawfully joyned together in Holy Matrimony the Eleventh Day of April, in the Year of our Lord One Thousand Seven Hundred and Seventy-four.

Given in Springfield Township, Philadelphia County.

Witness my Hand and Seal.



MICHAEL SCHLATTER,  
Minister of the Gospel.

In James Y. Hecklers History of Lower Salford is this :

Lectori Benevolo Salutem.

I Do Certify that William Gerges, of Lower Salford township, Philadelphia County, Bachelor, and Philipina Achenbach, of Frederick township, Spinster, were lawfully joyned together in Holy Matrimony this Third Day of November, in the Year of our Lord One Thousand Seven Hundred and Seventy-eight.

Given in Germantown township, Philadelphia County.

Witness my Hand and Seal.

MICHAEL SCHLATTER,  
Minister of the Gospel.

### Jacob Hiltzheimer's Diary.

Jacob Hiltzheimer, a member of the German Reformed Church of Philadelphia, kept a diary, immediately before the Revolutionary War, from which we present extracts relating particularly to the old Race Street (now First) Church. Some years ago his diary, which is rich in references to local affairs, was published ; but many entries were omitted, some of them relative to his church connection. The following extracts were made a year or two before the publication referred to.

Mr. Hiltzheimer's family, as familiarly alluded to in the diary, consisted of himself, his wife, Polly Walker, (his wife's sister, who married





Thomas Clayton, June 16, 1772), Billy Hiltzheimer, his son, Kitty Hiltzheimer, his daughter, Bobby Hiltzheimer and Toney Hiltzheimer, his sons, Molly Hiltzheimer, his daughter, and a daughter born September 1, 1773.

The Philadelphia Public Ledger, December 12, 1892, says: In reply to an inquiry Mr. A. W. Parsons writes: "The house in which Jacob Hiltzheimer lived was in Seventh street, below Market, east side, a two-story one, now No. 7, which was lately occupied by Mr. William T. Gilbert as a tin store, but has been torn down and given place to a new building. At the time the British entered the city he owned and lived in the house at the southwest corner of Seventh and Market street, since torn down to give place for the Penn National Bank."

1772.

May 17. Sunday. Went to Church Twice to the Academy, which Place our Congregation make use of while their Church is Building in Race street. Some rain.

May 24. Sunday. Warm & Pleasant. In morning my son Boby & I went 3 miles up Lancaster Road with Emanuel Carpenter & Joseph Ferree, Esq<sup>rs</sup>. In afternoon I went to Church. In the Evening Took a small Ride on the Commons with wife, and heard our Pilmore preach.

June 13. \* \* \* In afternoon my whole family went to Gravel Hill to make hay. Bro<sup>t</sup>. the first Load of New hay home.

June 21. Sunday. Cloudy & a little Rain. In forenoon went to Church.

June 22. Monday. \* \* This morning Polly Clayton & her husband set off in the Stage Waggon for New York.

June 28. Sunday. Clear. Went to Church Twice.

July 5. Sunday. Very Warm. The Thermometer was as high as 93.

July 11. Saturday. \* \* \* In the afternoon Drank Tea at Mr. John Wister's with Mr. Miles & wife, Mr. B. Morgan & wife, John, Dan<sup>l</sup>. & Will<sup>m</sup>. Wister.

Octo<sup>r</sup>. 18. Sunday. Clear and warm. In forenoon went with Stoffel Reigart on board a dutch Ship, to see my Kindsman Christian Nerber.

Octo<sup>r</sup>. 21. \* \* Sent off 3 Letters to Germany by Ernst Ludwick Beush.

Dec<sup>r</sup>. 11. Friday. \* \* Fetch<sup>d</sup> a Letter from M<sup>r</sup>. Schweighausers which M<sup>r</sup>. . . . (blank in diary) Brought from my Brother-in-law Conrad Eberle in Germany. Said Letter Gives an acc<sup>t</sup>. of the Death of My Mother, My Sister and her Husband, Stephen Leipf.

Dec<sup>r</sup>. 24. Thursday. Some Rain, Likewise Snow which is the first this Winter. In the afternoon went aboard of a Dutch Ship and Bo<sup>t</sup>. of Capt<sup>n</sup> George Dempster a girl for £31 19 6 for which Sum the s<sup>t</sup>. girl, Mary Elizabeth Pheiffer, is to Serve Six years; paid the Money at Alex<sup>t</sup>. Todd's, in front Street, in the Presence of Norton Pryor.

(To be Continued.)



## The Church at Market Square.

BY HENRY S. DOTTERER.

*Continued.*

In this connection it may be of interest to read a few more paragraphs from the above-quoted letter of Pastorius to his parents. It is written in the familiar terms of a dutiful son in a "far country." It is dated from Philadelphia, although Germantown had been previously laid out by Pastorius and settled by the pioneer colonists. Speaking of the ocean trip, he says: "The religious beliefs of the passengers, and their vocations, were so varied that the ship might be compared to Noah's ark. \* \* \* I brought with me four men servants, two women servants, two children and one apprentice. Among these were adherents of the Romish, the Lutheran, the Calvinistic (Reformed), the Anabaptist, and the English Churches, and only one Quaker. \* \* \* Laborers and farmers are needed most, and I heartily wish for a dozen sturdy Tyrolese to fell the mighty oaks, for whichever way one turns it is: *Iur in antiquam sylcam*, everything is forest." \* \* \* He speaks of the fruits and nuts found in the forests, and continues: "On the 16th of October I found pretty March violets in the woods. Also, after I had laid out the town of Germantown on the 24th of October, and when returning the day following, the 25th, with seven others to this place, (Philadelphia) we saw on the way, clinging to a tree a wild grape vine upon which hung about four hundred bunches of grapes. To get the grapes we cut down the tree, and the eight of us ate as many as satisfied us, after which each of us brought a hat full home with us. \* \* \* Two leagues from here lies our Germantown, where already dwell forty-two persons in twelve families, who are mostly linen weavers, unaccustomed to husbandry. \* \* \* The path to Germantown has by frequent going to and fro been so thoroughly beaten that a road has been formed." This sentence seems to explain the cause of the eccentric lines of our Germantown Road: the plain first citizens of Pastorius's budding Germanopolis attending to their simple errands in the neighboring city, were the unconscious engineers of the historic highway.

WILLIAM DEWEES.

Another Reformed Churchman prominently identified with early Germantown was William Dewees. He came from Leeuwarden, province of Friesland, in Holland, about the year 1689, landing at New York with others of his family. He was then about thirteen. His sister, Wilhelmina Dewees, and Nicholas Rittenhouse were married by the pastor of the Dutch Reformed church of New Amsterdam, or New York, on the 29th of May, 1689. Nicholas Rittenhouse prior to this had located at South river (as the Dutch called the Delaware river country), and soon after the marriage the Deweeses came over from New York to Germantown.





William Dewees learned the trade of paper maker, doubtless from the Rittenhouses who were the pioneers in the manufacture of paper in America. His wife was Anna Christina Meels. March 1, 1690, Gerrit Hendricks DeWees bought a full lot of land fronting on the Main street in the inhabited part of Germantown, containing thirty-eight acres, and adjacent land towards Plymouth, containing twelve acres. April 18, 1701, Zyntien DeWees, his widow, sold half of this lot and adjacent land to John Conrad Codweis, who sold it February 10, 1703, to William DeWees, who held it until 22d of 11th month, (January) 1706, when he conveyed it to Conrad Rutters. In these transactions he is styled a husbandman. December 23, 1701, the attorney of the widow of Gerrit Hendricks DeWees sold the remaining half of the purchase made by her husband, to John Henry Mehls. Whether Gerret Hendricks DeWees and Zyntien his wife were the parents of William DeWees has not been definitely ascertained; the archives at Leeuwarden may be required to determine this point. In 1708 William Dewees bought land in Bebbes (afterwards Skipack) township, but he did not live upon it. In 1710, he erected the second paper mill in America, on the west side of the Wissahickon, in that part of Germantown called Crefeld. He built one or more grist mills, and owned and sold lands, mills and dwellings in Crefeld prior to 1725. William Dewees, as also his wife, was a member of the Whitemarsh Reformed congregation, organized by Paulus VanVleet in 1710, and he was chosen senior deacon at the same time. They brought their children to the dominie for baptism.

It is recorded that some of the pious colonists of early Germantown scrupled at the assumption of public office, and paid penalties for non-performance of such service in preference to doing violence to the dictates of their consciences. William Dewees was a man of a different stamp. In his veins flowed the blood of that people who suffered the tortures of the inquisition and who made indescribable sacrifices for the Reformed religion which the arms of proud Spain, then powerful now humiliated, sought to wrest from them. There were no battles to fight in peaceful Germantown; the mild government of Penn, administered in brotherly kindness by Pastorius, precluded that. But Dewees readily answered every call to public duties. Note some of the contracts and positions taken by him :

December 3, 1703, the Council of Germantown resolved that as speedily as possible a prison (Gefangenhau) be built, and an agreement was made with William de Wees to cut 600 feet of lumber for this purpose at eleven shillings per hundred. December 31, 1703, it was resolved, further, that, beside the prison, stocks and a cattle pound should be erected. William de Wees undertook to put up the pound, under minute stipulations as to number and quality of posts and rails, their length and form. On sixth of 11th month (January) 1703-4, it was resolved that





the prison, stocks, and pound be built in the market place. October 14, 1704, William de Wees was chosen Sheriff. December 1, 1704, the duties of court crier and court messenger were added to that of the shrievalty. 20th of 12th mo. (February) he was appointed fence inspector of his district. November 23, 1705, a committee was directed to audit his accounts, which were evidently found correct, for on December 18, following, he was re-appointed sheriff and fence inspector. On the 23rd of 5th month (April) the Court required him to furnish a bond for the faithful performance of the duties of the office of Sheriff; and he was directed to call in all taxes in arrears before the next session of the Court, and to sue those who would not pay. December 4, 1706, he was chosen one of the Council (composed of six men) of Germantown. Here you have the record of a faithful public official.

For twenty years, from 1725 until his death, the Whitemarsh Reformed congregation, John Philip Behm, pastor, used the house of William Dewees for its place of worship. He was an officer in the church all these years. The house used by this congregation, at least the latter part of the time, stands opposite St. Joseph's convent, close to the Wissahickon, at the farther end of the Germantown and Perkiomen turnpike bridge over the stream. William Dewees died March 3, 1745. His body rests in the Upper (or Axe) burying-ground.

Cornelius Dewees and Garret Dewees, relatives (possibly brothers) of William Dewees, and men of similar character, also located at or near Germantown. Cornelius Dewees and Margaret Koster, his wife, brought their son John Dewees for baptism to Dominic Van Vleeck at Skippack on the 29th of May, 1710. Cornelius Dewees performed various public services at Germantown. November 23, 1704, he was chosen constable for the period of one year, or until a successor should be appointed; and on December 1, 1705, he was appointed, in addition to the constablenesship, to the office of court crier and messenger of the council.

James de la Plaine came to Germantown from New York about the year 1692. The de la Plaines were French Reformed people, otherwise called Huguenots.

Evert Ten Heuven (otherwise In den Hoff, Im Hoff, now Dehaven) came in 1698 from Mühlheim on the Ruhr, bringing his family. He was of the Reformed Church, and was ordained senior elder of the Whitemarsh Reformed congregation on the 4th of June, 1710, the day of its organization. His wife was Elizabeth Schipponwer. The Dehavens afterwards located on the Skippack.

Hendrick Pannabecker lived in Germantown at least as early as 1699. He left Germantown in 1702 and settled at Skippack. His wife was Eva Umstead. On the 29th of May, 1710, they brought their three children, Adolph, Martha, and Peter, to Pastor Van Vleeck for baptism. Hendrick Pannabecker was the ancestor of our learned friend, Judge Pennypacker.



He was a surveyor, and in that capacity much in the service of the Pennsylvania Provincial government. He was a large landholder. He rendered invaluable assistance to the immigrant colonists in securing for them lands adapted to their particular wants, in suitable localities. Thus he was a benefactor to that great influx of eager emigrants from the Continent of Europe—from Holland, Germany, Switzerland and France—who carried irresistibly forward the work of subduing the forests, clearing the land, cultivating the soil, and evolving the prosperity of the Province.

Hans Hendrick Meels (John Henry Mehls) on the 23rd of December, 1701, bought a half lot on the main street in the inhabited part of Germantown, containing nineteen acres and six acres of side land, from the widow Zyntien Dewees, whose husband, Gerrit Hendricks Dewees, had purchased the whole lot on the first of March, 1690. He was Reformed. In June, 1701, John Henry Mehls was chosen Recorder of Germantown.

John Revenstock came in 1702. He anciently owned Lot No. 2, containing two hundred acres, in the Sommerhausen division of Germantown. He was a member of Pastor Van Vleet's Whitemarsh Reformed congregation in the year 1711. In July, 1728, he was an officer of John Philip Behm's Whitemarsh congregation, which worshipped at the house of William Dewees, on the Wissahickon.

*(To be Continued.)*

## Colonial Church Builders.

### OLD GOSHENHOPPEN CHURCH.

A house of worship, built by the Lutherans and the Reformed jointly, was begun May 9, 1744, and completed in 1748. On a large stone over the entrance was inscribed in German: "The united liberality of the Lutheran and Reformed erected this Temple. J. Conrad Andrea, Lutheran Pastor." At the right of the entrance, on the east side, were the names of the building committee of the Lutherans—Michael Reyer, Balthasar Gerbach, Philip Gabel, Conrad Schneider; on the left, the committee of the Reformed—Christian Schneider, Christian Lehman, Bernhard Arndt, John Zieber (Adam Meyer took Zieber's place).

In Zwingliplatz, Zurich, a tablet on house No. 4 bears these words:

Dass Pfarrhaus zum Grossmünster.

Vor der Reformation Amtswohnung des

Custos der Propstei, seit 1536 des

Antistes der zürcherischen Kirche.

HEINRICH BULLINGER

und seiner Nachfolger bis 1833.





## The Reformed Church of Frankford.

ITS TRANSITION FROM THE GERMAN REFORMED TO THE PRESBYTERIAN  
DENOMINATION.

It is known that there was in past times a Reformed congregation at Frankford, in Philadelphia county; but few persons know when it ceased to exist, and what became of it. A printed paper in the antiquarian collection of John F. Lewis, Esq., of Philadelphia, tells the story. Mr. Lewis kindly permits its publication in Historical Notes.

### CONSTITUTION.

To all to whom these Presents shall come, Greeting:

Know ye that we, whose names are hereunto subscribed, being citizens of the Commonwealth of Pennsylvania—members of a congregation associated formerly under the Style and Title of the Congregation of the German Reformed Church of Frankford, in the Township of Oxford, and County of Philadelphia, by an act of Incorporation of the State of Pennsylvania, have found upon experience that it is impossible to comply with the terms of the said act of Assembly, there not being members enough of the Congregation to fill the places of trust required in that Law, and have accordingly determined to apply for a Charter upon other terms:—And the said Congregation being satisfied that the shade of difference between the principles of the German Reformed Church and those of the Presbyterians of the United States are scarcely discernible and unimportant—And finding that the ministration of the Gospel can only be obtained by connecting themselves with the latter Church, with one mind did agree to petition the Presbytery of Philadelphia, to be taken under their care, to their former corporate name, and become a Presbyterian Congregation—And the said Presbytery having acceded to this proposition, and being desirous of again acquiring and enjoying the powers and immunities of a Corporation or Body Politic in Law, according to an act of Assembly of the Commonwealth of Pennsylvania, passed the sixth day of April, in the year of our Lord one thousand seven hundred and ninety-one—Do declare, that we are now connected with, and under the care of the Presbytery of Philadelphia, under the articles and conditions, and the name, style and title following: that is to say:

### ARTICLE I.

That the name, style and title of the Corporation shall be The Presbyterian Church of Frankford, in the Township of Oxford, in the County of Philadelphia.

[Then follow thirteen articles having reference to the government of the congregation. Then the names of the signers.]



In testimony whereof, we have hereunto set our hands in the year of our Lord one thousand eight hundred and eight.

## BOARD OF TRUSTEES.

G. Castor	Joseph Dearman	Benjamin Fisher
John H. Worrell	Philip Buckius	Stephen Decatur
Jacob Myers	George C. Troutman	Thomas Horton
Frederick Teese	John Buckius	John Mires
Jacob Mower		

## OTHER MEMBERS OF THE CONGREGATION.

Edward Gilfillan	Samuel Castor	Joseph Hill
James Conner	Benjamin Castor	George I. Foulkrod
Thomas Dods	Rudolph Mower	David Hunter
Thomas Gibson	Isaiah Worrell, Junr.	Samuel Neswinger
George Rorer	Samuel King	Barnet Knorr
John Lemon	Rudolph Worrell	Jacob Neff
Jacob Harper	Jacob Rorer	Jacob Smith
Jacob Deal	Charles Hill	Harry Smith
Caleb Earl	John Worrell	Joshua Sullivan
George Benner	James Nice	John Benner
Jacob Benner	Samuel Worrell	Adam Baker

Approved by the Governor on the ninth of April, A. D. one thousand eight hundred and eight.

### Philadelphia Reformed Church Burial Ground.

Inscriptions on the stones marking the graves in the lot of the First German Reformed Church of Philadelphia, in West Laurel Hill Cemetery, copied by Henry S. Dotterer, December 3, 1889. More than half the inscriptions are partly or wholly obliterated by the action of the elements.

Inscription on flat sill-stone at the entrance to the lot.

A. D. 1870.

Within this Enclosure are Buried  
The sacred Remains of the Dead  
Transferred from the Burial Ground  
of the German Reformed Church  
17th and Cherry Sts.,  
Philadelphia.

Flat marble:

FAMILY VAULT  
of  
JOHN CLOPP, Senr  
who departed this life  
June 25th, 1846, aged 84 years  
9 months and 15 days.



Flat marble:

Church Vault

Rev<sup>d</sup>. J. W. NEVELING

Died January 18<sup>th</sup>, 1811, aged 91 years.

CATHERINE

Wife of Rev<sup>d</sup>. J. H. Wynkhauss

Late Pastor of this Church

Died December 31<sup>st</sup>, 1814, aged 79 years.

LEWIS LOWRY

Died January 24<sup>th</sup>, 1815, aged 68 years.

Flat marble (vault):

IN MEMORY OF

JOHN ROTHERMEL

Died April 5<sup>th</sup>, 1844, aged 60 yrs. 5 mo<sup>s</sup>. & 10 dy.

MARGARETTA McREDING

Died May 11<sup>th</sup>, 1844, aged 56 y. & 19 d.

ELIZABETH BOTNER

Died Sept. 23<sup>rd</sup>, 1843, in the 50<sup>th</sup> year of her age.

WILLIAM LONG

was born 1809, died Feb. 11, 1846, aged 37 years.

Flat marble (vault):

To the Memory of

PETER FENNER sr.

died January 22<sup>nd</sup> 1840, aged 79 years.

ANDREW LONG

died June 15<sup>th</sup>, 1840, aged 53 years 5 months.

AUGUSTUS M. WAGNER

Died April 14<sup>th</sup>, 1841, aged 28 y. & 21 d.

ABRAHAM KEIPER

Died Aug<sup>t</sup>. 9. 1837, aged 50 yrs. 6 mo. & 17 ds.

Upright head and foot stones, white marble:

Faithful unto Death

AMELIA WARD

DIED

JANUARY 2nd 1881,

AGED 70 YEARS,

11 MONTHS & 18 DAYS.

Flat grave stone, marble:

SACRED

to the

memory of

WILLIAM ARENTRUE

who departed this life

February 15<sup>th</sup>, 1845,

aged 79 years.





## HISTORICAL NOTES.

Flat marble:

To the memory of  
CONRAD BECK,  
who departed this life  
the 20<sup>th</sup> of Sept. 1807,  
aged 41 years 7 months & 3 days.

Gone from this grief productive soil  
To dwell where sorrows cease.  
His Soul has left this world of toil  
To dwell in endless peace.

Flat marble:

HENRY KLOSSER  
Born 29<sup>th</sup> April, 1755,  
at Deventer in Holland.  
He died in Philadelphia  
3<sup>rd</sup> March, 1836.

Flat marble:

IX

memory of  
WILLIAM H.  
son of Col. A. Steel,  
who departed this life  
Jan<sup>y</sup>. 31<sup>st</sup>, 1819, Aged 35 years.  
JANE, Consort of Col. A. Steel,  
departed this life  
July 1, 1820, Aged 69 years.

JANE G., daughter of  
Samuel L. & Jane Palmer  
Grand daughter of Col. A. Steel,  
Departed this life Feb<sup>y</sup>. 28<sup>th</sup>, 1826  
aged 7 years & 10 months.

Also

Col. ARCHIBALD STEEL  
who departed this life October 19<sup>th</sup>, 1832  
in the 92<sup>nd</sup> year of his age.

He served during the whole of the Rev-  
olutionary War, and proved a happy  
instrument in gaining and securing  
the independence of his country.

JANE, Consort of S. L. Palmer,  
departed this life November 5, 1839  
Aged 50 years.

Flat stone, marble:

Departed this life Feb. 25<sup>th</sup>, 1811

JANE P.  
Daughter of  
S. L. & J. PALMER,  
aged 13 years 6 months 1 day.



Flat marble:

In memory of  
MARGARET SHEBLE  
wife of John Sheble  
was born December 25<sup>th</sup>, 1776  
and departed this life  
July 26<sup>th</sup> 1818.  
Aged 41 years 7 months & 1 day.

Also

In memory of  
JOHN SHEBLE,  
who departed this life  
September 10th, 1837  
in the 60th year  
of his age.

Upright stone :

TO MY PARENTS  
IN MEMORIAM  
of

JOHN ECKERT  
Died May 9<sup>th</sup>, 1835.  
Aged 54 years.

ALSO HIS WIFE,  
JANE ECKERT.  
Died Sep<sup>r</sup>, 17<sup>th</sup>, 1836,  
Aged 50 years.

A Daughter's Tribute  
Erected June 10<sup>th</sup>, 1870.

### Marriages by Rev. George Wack.

COMMUNICATED BY W. H. REED, PH. G., M. D., OF NORRISTOWN.

*Continued.*

- |               |  |
|---------------|--|
| 92. June      | 16. Jacob Wolf and Elizabeth Wolf.         |
| 93. July      | 4. John Mattis and Elizabeth Clemmens.     |
| 94. August    | 8. John Knipe and Margareth Hurst.         |
| 95. September | 15. Jacob Weber and Elizabeth Singer.      |
| 96. October   | 24. John Hinck and Magdalena Amen.         |
| 97. November  | 30. John Haupt and Rebecca Brandt.         |
|               | 1812.                                      |
| 98. January   | 2. Benjamin Corson and Christina Faveritz. |
| 99. January   | 9. Jacob Shade and Naomy Williams.         |
| 100. March    | 19. Jacob Cassel and Susanna Been.         |
| 101. June     | 14. John Redheffer and Margareth Cope.     |
| 102. August   | 6. Philip Hinck and Polly Haacher.         |
| 103. August   | 11. Abraham Stong and Susana Kehler.       |
| 104. August   | 15. Christian Stump and Elizabeth Weak.    |
| 105. August   | 16. John Thomas and Louisa ———.            |





## HISTORICAL NOTES.

106. August 25. David Grünzweig and Rachel Sell.  
 107. September 20. Joseph Houpt and Nelly Williams.  
 108. October 9. John Fisher and Margareth Strous.  
 109. October 11. Samuel Shive and Elizabeth Grünerwald.  
 110. October 15. Abraham Snyder and Elizabeth Read.  
 111. November 17. George Weber and Sara Beever.  
 112. November 22. George Lever and Cathrine Shive.  
 113. November 22. Daniel Heller and Barbary Jacoby.  
 114. December 24. Joseph Been and Magdalena Hitner.

1813.

115. January 2. George Sherer and Mary Rex.  
 116. January 14. Jacob Roth and Hannah Weidner.  
 117. March 2. Christopher Mattis and Hanah Lewis.  
 118. March 21. Charles Roberts and Mary Sylvis.  
 119. April 8. George Beever and Anna Levellyn.  
 120. May 1. Rev. John Weiland and Cathrine Trichey.  
 121. May 4. Abraham Weber and Elizabeth Hitner.  
 122. July 22. Christian Fisher and Elizabeth Lukens.  
 123. July 31. Samuel Hause and Sarah Kulp.  
 124. August 22. Joseph Lower and Anna Keiser.  
 125. October 5. Henry Spere and Margareth Siesholtz.  
 126. October 7. Joseph Harner and Hanah Smith.  
 128. November 2. Abraham Beaver and Elizabeth Lightcap.  
 129. November 4. Samuel Jacoby and Susanah Freedly.  
 130. November 4. Isaac Beaver and Sarah Moor.  
 131. November 14. John Kneedler and Nancy Shive.  
 132. December 14. Henry Hertel and Cathrine Been.  
 133. December 23. Jacob Shive and Elizabeth Shemel.  
 134. December 30. Jacob Dager and Elizabeth Kupp.

1814.

135. January 20. John Smith and Sarah Kerper.  
 136. January 27. Joseph Tetweiler and Maria Meier.  
 137. February 25. Jacob Preis and Margreth Smith.  
 138. February 3. Joshua Bonde and Elizabeth Bilgerd.  
 139. March 6. Isaac Bilgerd and Nory Heineman.  
 140. March 10. Dr. John Jacobs and Cathrine Schetz.  
 141. March 11. Jonathan Jones and Elizabeth Miller.  
 142. March 20. William Harner and Ellen White.  
 143. April 23. Philip M. Werner and Regina Arwine.  
 144. April 25. Ellen Carnon and Patty Johnson.  
 145. May 22. Abraham Been and Margareth Jans.  
 146. June 9. Thomas McIntire and Eve Noss.  
 147. June 19. Edward Thompson and Edith White.

*(To be Continued.)*



# HISTORICAL NOTES

RELATING TO THE

## PENNSYLVANIA REFORMED CHURCH.

VOL. I. No. 3. July 10, 1899.

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Edited by Henry S. Dotterer.

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### Random Thoughts.

The present state of our Church—what can a thoughtful man say of it? Our ancestors were of the Reformed faith in Europe. In this new country they remained in the household. During the six or more generations embraced in the Provincial, Revolutionary and National eras, they and their descendants continued steadfast. The thoughtful man has seen many fall away from his side, and enter other communions; but as for himself he has resisted the blandishments and the inducements to forsake the Church of his fathers. He is a layman, let us stay, in contact with the important business and political activities in our progressive country. He is a practical man. He is up with the times. He is trained, as are all Americans, to measure the value of effort by results.

Two hundred and sixteen years ago came the first settler of the Reformed faith to Pennsylvania. Two centuries of Church work according to the standards of the Reformed faith are accomplished. What is the result? A membership in the United States of 238,644—less than a quarter of a million in a population exceeding seventy millions of souls. Is this a gratifying exhibit in a country absolutely free from religious persecution, and peculiarly favorable for the spread of Protestantism? For nearly two centuries not a year has passed that thousands of Reformed immigrants have not landed on our shores. These have multiplied in the order of nature. Where are their children and children's children? And as to home missionary

work, what outcome is there to show?

The thoughtful layman loves his Church. He has hoped, and still hopes, for a showing by it in the spread of the Gospel of Christ worthy of its matchless history in the days of the Reformation. Contemplating it calmly, how can he regard its present numerical, social, financial, intellectual and spiritual condition? What are "the signs of promise?"

The General Synod at Titlin wisely decided not to undertake to consolidate the Church papers.

The early records of the First Reformed Church of Philadelphia are in course of translation and transcription for the genealogical branch of the Historical Society of Pennsylvania. John F. Lewis, Esq., of Philadelphia, is having this extensive and important work done at his own expense. The records begin 1747.

In the city of Rotterdam are two churches in which the preaching and services are conducted in the English language—the Scotch Church, in connection with the Dutch Reformed Classis of Rotterdam, and St. Mary's, of the English Church. The pastor of the Scotch Church is Rev. J. Irwin Brown, M. A., B. D. Americans are cordially welcomed by the officers and pastor, and will find the services home-like and in their own language. The Scotch Church was founded in Rotterdam in 1643. At the time of the religious persecutions in Scotland, thousands of refugees came over to Rotterdam and became members of this congregation.





## The Pennsylvania Church Correspondence at the Hague.

BY HENRY S. DOTTERER.

The Hague, the capital of The Netherlands, is a beautiful and wealthy city. Its people are in large part public officials and the Dutch nobility. The Queen has her home at the capital. The representatives of the governments of the world reside here. It is an aristocratic and consequently an expensive city. The natives call it 's Gravenhage, and den Haag. Here the national Church has its headquarters. Upon Java-Straat, a fashionable street, away from the busy centre, is the Archief van de Algemeene Synode der Nederlandsche Hervormde Kerk—the Archives of the General Synod of the Reformed Church of the Netherlands.

Before my departure from home, Dr. Dubbs, of Franklin and Marshall College, informed me that somewhere in Holland was stored the voluminous correspondence between the Pennsylvania and Dutch Churches during our provincial times, and he charged me to make every effort to discover these records, so needful to us to a full understanding of our colonial church history.

After Mrs. Dotterer and myself were comfortably domiciled with a private family, natives of the country, in the city of Rotterdam, I began inquiries for the Pennsylvania records. In our domestic circle was a literary gentleman, Mr. D. Veen, who suggested to me to write concerning the matter to the President of the General Synod, Rev. Dr. Perk, who is also the pastor of the French Reformed congregation of Amsterdam. This was done, and a reply came, in these words:

Amsterdam, 23 December, 1895.

Respected Sir: I was obliged to delay answering your letter, because I had to write to learn if the works you ask for are in the Synodical Library at The Hague. Mr. L. Overman, Prinsengracht, The Hague, is secretary of the Synod. He writes me that in the Archives are

two volumes, No. 74, bearing the title *Pensylvanica*, but they are not the works you ask for. Probably you will find them in the acts of the Provincial Synod of South Holland anno 1618-1810, whose secretary is A. Loeff, at Dordrecht.

M. A. PERK.

The title "*Pensylvanica*" pointed too strongly to the desired documents to be passed over. Application to Rev. Dr. Overman brought this generous response:

Ik zal U a. Dinsdag, 7 Januari, wachten alhier Javastraat 84, alwar het archief is, en dat Gij bereiken kunt met de tram van 't Station van den Holl. Spoorweg.

's Gravenhage, 3 Januari, 1896.

De Secretaris van de Algemeene  
Synode der Nederlandsche  
Hervormde Kerk,

L. OVERMAN.

Translation: I shall await you on Tuesday, January 7, at 84 Java street, here, where the archives are, and which you can reach by the tram from the Station of the Holland railway.

The Hague, 3 January, 1896.

The Secretary of the General Synod  
of the Netherland Reformed Church,

L. OVERMAN.

On the morning of January 7, 1896, my first visit was made to the archives. Upon arrival at 84 Java street, Mr. Welter, the care-taker of the General Synod's building and library, showed me to the meeting room of the synod, where a cheerful fire, of English hard coal, was radiating a grateful warmth. Upon the table were lying two volumes of manuscripts, marked respectively *Pensylvanica* Vol. I and *Pensylvanica* A. Beside them was a printed book entitled *Catalogus van het Oud Synodaal Archief*, a work of 196 pages, containing the names of the books in the library and an index to the manuscripts of the Old Provincial Archives.

In a tremor of anticipation, I opened the MS. volumes, which were no other than the much-desired *Pensylvanica* letters. Since these writings left our





far-off shores, one hundred to one hundred and seventy years ago, no Pennsylvanian had seen them; my hands, nervous with excitement, were the first to turn the venerable leaves; my eager eyes the first to scan these precious treasures. Here were messages from beyond the sea, penned when Pennsylvania was a dependency of Great Britain, before the name of the United States of America was coined, before the Declaration of Independence, many of them before George Washington was born. Letters from Dorsius, and Boehm, from Weiss, and Leydich, from Rieger, Schlatter, Stoy, Laschy, Otterbein and others of the Reformed clergy; from the Presbyterians, Kennedy and Tennent; the Lutherans, Brunnholtz and Muhlenberg; from Chandler of London; from Dr. and Captain Diemer and merchant Arend Hassert, Jr., secretary Richard Peters, and Mayor Lawrence, of Philadelphia; requests, inquiries and complaints from the churches at Philadelphia, Skippack, Germantown, Tulpehocken, and of Bucks county; minutes of Cetus, controversial pamphlets, reports of law suits, financial statements; written in German, Dutch, Latin, French and English; a wealth of manuscript information bearing upon the general and church history of Pennsylvania nowhere equalled abroad, with the possible exception of London. Besides the two bound volumes, there is a portfolio, containing letters and documents relating to the Church of Pennsylvania; a bundle of papers concerning foreign churches and persons, among which is a large roll relating to Pennsylvania; another bundle regarding remittance of funds to the Waldenses, and the churches of Lithuania and Pennsylvania; and account books, entitled *Kapitaalboekjes*, containing the record by the treasurer of the investment of funds for the benefit of the Pennsylvania and other mission churches.

To examine this great collection was the work of nearly two months. At intervals, however, I turned away from this absorbing task to spend a day or two elsewhere. Pleasantly located at

Rotterdam, it was my custom to go by train to The Hague in the morning, spend the day in the archives, and return in the evening. It was the middle of winter, when the days are very short, compared with ours in Pennsylvania. Leaving the Beurs station in Rotterdam about nine, the Java street building was reached about ten. The trip is a pleasant one. Delft and Schiedam are the two stations between Rotterdam and The Hague. They are both world famous; the one for its gin and the other for its porcelain ware. From the car windows is presented a succession of typical Dutch views — wind-mills, tile-roofed farm houses, flat land intersected by canals; sometimes a light snow covered the green grass, and then the wool-clad sheep huddled together in close companionship. Every tree and every house in the landscape became familiar in these frequent trips. Did you ever in full possession of a long-coveted pleasure try to compare it as painted in anticipation by the imagination with the reality spread before you? For many years I had looked forward to just such a sojourn. Now it was an accomplished fact. As the train sped on, sometimes I would look inward and backward to the anticipation; then outward upon the realization. There is no disappointment in Holland. You admire the countless pictorial representations of its scenery and its life; but when you are face to face with the country and its people, you feel that the half had not been told. Arriving at the archives, Mr. Welter responded to the ring with a smile and a greeting. Immediately to work, was the rule; time was too precious to be wasted. At noon the good Welter sent or brought a cup of coffee, which with a pair of sandwiches constituted my luncheon. At four o'clock it became dusk. Then taking a tram car, I was soon back to the fine railway station, awaiting the returning train, meanwhile observing with great interest the arrival and departure of other trains, and studying the passengers in the waiting rooms of the three classes of travellers. By and by



the station people came to know the oft-returning foreigner. In time, too, the making of the trip became as familiar, despite the unlike surroundings, as a trip from Philadelphia to Germantown. The time between the two cities is 30 to 35 minutes. Occasionally Mrs. Dotterer would accompany me, and make copies or notes from the papers. As said before this work was not performed on consecutive days. At intervals, work in the City Library and South Holland Reformed archives at Rotterdam would require attention. Interspersed, too, were trips—sometimes for pleasure, sometimes for research—to Delfhaven—whence the Pilgrims sailed, to Leyden, to Dordrecht and to Delft.

Since then, Dr. Good and Prof. Hinke have visited this historical "Klondike." Others will doubtless follow. The accommodating Dr. Overman will have put to the task many times, I fancy, his friendly disposition to satisfy the wants of the American historians. My opinion is that there will not be entire peace until all the documents relating to Pennsylvania in that repository are copied in extenso and brought back to this side for the ready use of our students and writers.

Java street is a stylish thoroughfare, on which are the fine homes of wealthy residents. The commodious building occupied by the General Synod of the Netherlands is admirably arranged for the care of the tons of documents and records of the Church and for the meeting of the delegates. The more valuable records are stored in a large fireproof vault on the first floor back. The council chamber, in which I conducted my labors, is on the second floor, is on the second floor. It is a room about thirty feet long, fronting on Java street, about twenty feet deep, and of proportionate height. Three large windows face the street; they are draped with lace and dark green curtains. Opposite these are two double doors, draped in dark green curtains. In the middle of the room is a table about eighteen feet long, set lengthwise, covered with green broadcloth; at

one end is the President's desk, and beside him that of the Secretary. At this table sit the members of the Council when convened for business pertaining to the Reformed Church of the Netherlands. Twenty-three luxurious chairs, upholstered in brown leather, surround the table for the use of the delegates. Upon the table are twelve nickel-plated inkstands on trays; from the ceiling is suspended a chandelier, ornamented in brass and nickel, with five globes. At one end of the room are three oil paintings, one of which is the work of "Cornelis van Haerlem. Haerlem, 1562-1638." The subject of another is The Samaritan Woman. At the other end of the room is a white marble mantel, upon which rest a mirror in oak, a black marble clock and ornaments. Oak cabinets are on each side of the mantel, above which are oil paintings—one, The Golden Calf; another, Christ Preaching to the People. On the floor is brown linoleum, covered with a heavy rug. In this artistic chamber is carried on the legislation for the welfare of Holland's great Church.

### Reformed Church Literature.

Der in der Americanischen Wildnusz Unter Menschen von verschiedenen Nationen und Religionen Hin und wieder herum Wandelte Und verschiedentlich Angefochtene Prediger, Abgemahlet und vorgestellt In einem Gespräch mit Einem Politicus und Neugeborenen, Verschiedene Stück insonderheit Die Neugeburt betreffende, Verfertigt, und zu Beförderung der Ehr Jesu Selbst aus eigener Erfahrung an das Licht gebracht. Von Georg Michael Weiss V. D. M. zu Philadelphia; Gedruckt bey Andrew Bradford, 1729.

Rev. Prof. W. J. Hinke recently contributed a bibliographical notice of this publication to the *Reformed Church Messenger*. It is a pamphlet of 34 pages. It is in the Congressional Library, Washington, D. C.







## Jacob Hiltzheimer's Diary.

[Concluded.]

March 17. \* \* Rec<sup>d</sup>. a Letter from England from John Allen, Esq<sup>r</sup>. Requesting me to Look out for 2 or 3 horses for John Penn, Esq<sup>r</sup>.

June 24. \* \* In the afternoon met the Dutch Company, at the Lutheran School house and p<sup>d</sup>. off my acc<sup>t</sup>. as per Receipt, and Took to Sell 10 Lottery Tickets from 3721 to 3730.

Sept<sup>r</sup>. 4. Went to Spring Garden to see my Aunt Klages, who Died this morning. She did not Live Much above a year after my mother, which two was Sisters.

Sept<sup>r</sup>. 5. Sunday. Clear. In the afternoon went with Aunt Foster and my Daughter Kitty to Spring Garden to the Burial of my Aunt Klages (my mother's Sister) and from the Burial-ground to the Church, where the Reverend M<sup>r</sup>. Weinberg Preach'd the Funeral Sermon, Suitable to the Text, which was Chosen by my Aunt her self, some time before her Death. It was in the Second of Timothy Chap: 4<sup>th</sup> and Ver: the 7<sup>th</sup> and 8<sup>th</sup>. N. B.: She was born in the year 1721.

Oct<sup>r</sup>. 11. \* \* In the afternoon went to Germantown. Went to the Academy and Ent<sup>d</sup> my son Billey to Go to School there and p<sup>d</sup> 20/ Entrance. Nov. 15. Enter<sup>d</sup> Boby to go to s<sup>d</sup> school.

Nov<sup>r</sup>. 14. Sunday. Clear. Rec<sup>d</sup> 2 Letters from Germany, one from Stephen Spengler dated 12<sup>th</sup> Apr. 1773, the other from my sister Dated 26 May Do.

Dec<sup>r</sup>. 27. \* \* There was a meeting at the State house and was agreed that the Tea Ship should Take the Tea back.

1774.

May 2. \* \* In the Evening met the Amicable Fire Comp'y at Browns in Arch Street, My Self Clerk to said Comp'y.

June 5. Sunday. Clear. In the afternoon went, the first time, to the New Church in Race Street Lately Finish'd Took Possession of a Seat in Pew Num<sup>b</sup> 52.

Aug<sup>t</sup> 28. Sunday. Clear & warm. Went to Church in forenoon. Weinbergs Text was Jeremiah the 9<sup>th</sup> Vers 24<sup>th</sup>. the Latter part thereof.

Sept<sup>r</sup> 1. Thursday. Very Close & warm. \* \* In forenoon went to Church to hear the Rever<sup>d</sup>. M<sup>r</sup>. Weinberg Preach a Sermon Suitable to the Meeting of the Great Congress which is to begin Next Monday in this City. His Text was in the 16<sup>th</sup> Chap: of the proverbs the 9<sup>th</sup> Vers. and here follows the Words *Amans Heart Deviseth his Way but the Lord Directeth his Steps*.

Sept<sup>r</sup>. 18. Sunday. Warm. \* \* In the afternoon went to Church. The Same time Henry Mugs wife was Buried and M<sup>r</sup>. Weinberg Took her Text, Second of Timothy, Ch<sup>r</sup>. 4<sup>th</sup> and V: 7 & 8.



Oct. 25. In the Evening went to the New Calvin Church in Race street and heard the Reverend Wm Pierrey Preach. His Text was Zechariah chap. 4<sup>th</sup> & Vers 7<sup>th</sup> (and here follow the words) Who art thou O great Mountain? before Zerubbabel Thou shalt be come aplain and he shall bring forth the headstone thereof with shouting Crying Grace, Grace, unto it. The Explanation of these words Lasted one hour and five minutes.

### Chester County Churches.

In the year 1846, Frederick Sheeder wrote a paper giving his personal recollections of the section of Chester county comprised in Vincent and Pikeland townships. This contribution to local history has not been published, but the manuscript is preserved in the library of the Historical Society of Pennsylvania.

Frederick Sheeder was born in Saarbrück, Germany, February 20, 1777; arrived at Philadelphia with his parents, brothers and sisters, November 26, 1793. He became a resident of East Vincent township in 1800.

The following paragraphs are taken from Sheeder's manuscript:

#### ZION'S CHURCH IN PIKELAND.

This edifice was commenced in 1771 and finished in 1774. It was used as a hospital the time General Washington lay at the Springs. The church on the hill was also used for the same purpose. The train of sick brought was one mile long. This was after the retreat after the battle of Brandywine.

#### THE CHURCH ON THE HILL.

In the first or the old church built here are the names of Rev. Leidy, Rev. Bumb, Rev. Dallacker and Rev. Herman as preachers. In the time of the last named a new church was built. Then followed Rev. John C. Guldin and Rev. J. R. Kooker. The hill church is styled the German Reformed Church in Vincent Township. The old log church was consecrated May 27, 1758, under the pastorate of Rev. John Philip Leydich. At the foot of the hill on which this church is built is a plain monument, a pyramid about eight feet high inclosed by a strong wall, adjoining the Ridge road, erected in memory of the patriot soldiers who fell in the Revolutionary battles in this vicinity in 1777.

### Holland's Steadfastness and Generosity.

One hundred thousand homes were forsaken by Reformed families rather than vow allegiance to Philip the Second, King of Spain, and the Roman pontiff. Thousands were slain and many found refuge among Reformed brethren in Germany, Switzerland and Great Britain. Afterwards Holland, in turn, became the asylum for the Huguenots, the Puritans, and the oppressed of all lands.

—CYRUS COURT.





## The Church at Market Square.

BY HENRY S. DOTTERER.

*Continued.*

REV. SAMUEL GULDIN.

In the year 1710 a strong character was added to Germantown's Reformed contingent. That year Samuel Guldin, a minister of the Reformed Church of Switzerland, came to Pennsylvania. He was born in the city of Berne. He first preached in the neighborhood of Berne, but his reputation as a forcible pulpit speaker led to his election as associate pastor of the minister of Berne; and subsequently he became the minister of the three chief churches of the city. His fervid presentation of Christian truth gave offence to his ecclesiastical superiors. He was accused of Pietism, and in 1699 declared guilty of the charge. He was then relegated to the pastorate of an inferior and obscure congregation outside of Berne. On the 16th of January, 1710 (probably 1711), then a resident of Roxborough township, he bought 275 acres of land located along Wissahickon creek. Residing so near Germantown, and sometimes in the town, he became intimately acquainted with his Reformed brethren here, and as would be expected he preached to them occasionally. After his coming to Pennsylvania he issued three pamphlets. The first of these, dated 1718, entitled *Kurtze Apologie*, is a self-vindication of his course at Berne; the second, also in 1718, is a short *Guide with Contrasts* for the explanation and defence of Divine Truth; the third, in 1743, was an argument in opposition to the coalescence of the several religious denominations as proposed by Count Zinzendorf and his friends in Pennsylvania at that time. In the first and last of these publications he represents himself as former preacher in the three principal churches of Berne, in Switzerland. Guldin was possessed of a considerable estate. Besides his Roxborough property, he owned land in Oley, and personal property as well. He has been heretofore regarded as one of the original settlers of Oley, a fertile region in the present Berks county, but recent investigation indicates that he never lived there, and that his son of the same name was the Oley pioneer. The Rev. Samuel Guldin died in Philadelphia on the last day of the year 1745, aged eighty-five. He left a curious paper intended for his last will and testament, a medley of business directions and pious admonitions, a mixture of English and German and Latin. His purpose was to dispose judiciously of his considerable means, remembering old friends; designating laudable benevolent interests, and caring appropriately for his immediate family. But the paper having not been executed was inoperative.

Thus we see there was a steady, although small, stream of incoming colonists of the Reformed faith, who located in and about Germantown in





the earlier years of the Province. The great rush of the Palatines came later. What opportunities had these primitive settlers to worship after the manner of their fathers in Germany, Holland, Switzerland, and France? Prior to 1710 we know of no clergymen of their faith in the Province. It may be, however, that upon occasion one or another of the Reformed dominies at Manhattan Island penetrated southward through the wilderness—such is, and always has been, the indomitable missionary spirit of the Holland Church—to bring the Word to his fellow Christians at Germantown. If any did, there was an open door for him here. There was built as early as 1686 a house of worship for the common use of the people. Pastorius, in one of his letters to Europe, says: “Wir haben allhier zu Germantown Ann. 1686 ein Kirchlein für die Gemeinde gebauet”—We built here in Germantown in the year 1686 a small church for the community. It was built for the Gemeinde—the community. Gemeinde, it is true, is in America usually understood to mean a religious society or congregation. But in Germany the word means primarily a political district, comprising in its limits a State church. A Gemeinde there comprehends all the inhabitants of the district, irrespective of their church connection. The government of Germantown was set up, by special permission of Penn, upon the lines then and still in vogue in the villages, or dorfs, of Germany. So it happened that Pastorius caused the erection of a Kirchlein für die Gemeinde—a small church not for any particular denomination, there being no State church in Pennsylvania, but for the use of the community in general.

In the course of time the Reformed people of Germantown crystallized into a congregation. On the 20th of May, in the year of Our Lord Jesus Christ 1710, says a cotemporary record, Mr. Paulus Van Vleeq was installed pastor of the Church of Jesus Christ at Shamminie, Bensalem, and Jermantown, and the neighboring villages. A congregation was organized by this minister, to meet the needs of the Germantown people, on the 4th of June, 1710, under the name of the Whitemarsh church, with Hans Hendrick Meels as senior elder, Evert Ten Heuven junior elder, and Isaac Dilbeck senior deacon. On the 25th of December, 1710, the officers installed were: Evert Ten Heuven, senior elder; Isaac Dilbeck, junior elder; William Dewees, senior deacon; and Jan Aweeg, junior deacon. On the same day, Christmas, 1710, Sibes Bartels and Marytje Hendricks his wife, and Kasper Staels, were admitted to membership upon profession of faith. The recorded members of the congregation in 1711 were: Hans Hendrick Meels, Isaac Dilbeck, Jan Aweeg, Antonie Geert Yerkes, Geertruij Reinbergh, Marritje Blomerse, wife of Isaac Dilbeck, Catrina (Christina?) Meels, wife of William Dewees, Annechen Barents, wife of J. Pieterse, Maria Selle, wife of Gerret Ten Heuven, Evert Ten Heuven, Johannis Jodden, Johannis Revenstock, Geertrui Aweeg, Elizabeth Schipbouwer, wife of Evert Ten Heuven, Elsje Schol, Sibillae Revenstock,



wife of Hendrick Tibben, Margaret Bon, wife of Kasper Staels. Pastor Van Vleeck's ministry apparently ended here in 1712.

About the year 1720, John Philip Boehm, a parochial schoolmaster, then just arrived from the Palatinate of the Rhine, began to hold religious meetings among the Reformed settlers at Whitemarsh and elsewhere. On the 23rd of December, 1725, he administered the communion to twenty-four persons of the congregation which he had previously organized at the house of William Dewees, who then lived in the Crefeld district, on the Wissabieken. This congregation maintained an existence until 1745.

In 1727, George Michael Weiss, a regularly ordained Reformed minister, a graduate from Heidelberg, was chosen pastor of the Reformed congregation then organized in Philadelphia. About the same time he was placed over the High Dutch church at Germantown. On the 24th of November, 1729, he was more specifically placed in charge of the Philadelphia and Germantown congregations by the ministers of the Dutch Reformed Church of New York city. Pastor Weiss then and there declared his desire to become subordinate to the Classis of Amsterdam, and promised to endeavor to bring his Germantown and Philadelphia congregations into similar relations. At the same meeting the New York ministers engaged to urge the Amsterdam Classis to send over whatever moneys had been collected in Europe in behalf of the congregations of Mr. Weiss at Germantown and Philadelphia.

Weiss went to Holland the following Spring in quest of funds for the churches, but when he returned to America he did not resume the pastorate at Germantown and Philadelphia, but preached in the Province of New York for some years, and then came back to Pennsylvania, engaging in pastoral labors in the interior.

#### JOHN BECHTEL.

In 1726, John Bechtel, a native of Weinheim, about twenty miles north of Heidelberg, came to Germantown. "Reared in the German Reformed Church, and being an earnest, pious man, two years after he settled in Germantown," according to John W. Jordan, of the Historical Society of Pennsylvania, "he began to hold religious meetings for his Reformed brethren in the town, and was instrumental in doing much good prior to the arrival of Schlatter and the organization of a Synod. At first he kept these meetings in his own house, not only on Sundays, but every morning and evening on week-days. The congregation which he gathered built a small church on Market Square, and in 1733 he was given a call as pastor, and a license to preach was sent him from Heidelberg University. \* \* \* He was not ordained, however, until April 18, 1742, and then by Bishop Nitschman of the Moravian Church." What place of worship the Reformed people of Germantown had prior to the building of the church referred to by Mr. Jordan is not at present clear. The painstaking and exceedingly thorough editors of the English edition of the







Halle Reports—Rev. Dr. Schmucker and Rev. Dr. Mann—say the cornerstone of a Reformed church was laid here in 1719 by the Swedish pastor. However this may be, as late as January 9, 1733, in a list of church edifices in Germantown reported by Arent Hassert, Jr., a native of Holland, but long a resident of Philadelphia, no mention is made of a Reformed church. He wrote: Germantown is six English miles from Philadelphia. It has a large Quaker meeting house (the name by which the Quaker churches are called), a High German Mennonite church, and a similar one in which the Crefeld or broken Hollandish is used. Hassert's report was made at the request of the Synods of South and North Holland and is preserved at The Hague.

We come now to the first purchase of land on Market Square for a church. It was a lot containing one-eighth of an acre of ground. It was conveyed on the 8th of November, 1732, by Henry Frederick, of Germantown, carpenter, and Anna Barbara, his wife, to John Bechtel, turner, Christopher Meng, mason, Jacob Bauman, carpenter, and George Benschel, yeoman, in trust for the Reformed congregation. In the trust deed made by these persons, on the 9th of November, 1732, it is recited that "said land and premises were so as aforesaid conveyed unto us by the direction and appointment of the inhabitants of Germantown aforesaid belonging to the High Dutch Reformed Congregation . . . in Trust to the intent only that we, or such or so many of us as shall be and continue in unity and religious fellowship with the said High Dutch Reformed congregation, and remain members of the same . . . shall hold it for the benefit, use and behoof of the said congregation forever and for a place to erect a meeting house for the use and service of the said congregation." The description of the lot was as follows: Beginning at a stone set for a corner (by the Germantown Market Place), being also a corner of Nicholas Delaplaine's land, thence by the same northeast eight perches and four foot to a stone set for a corner, thence southeast two perches and seven foot to a stone set for a corner by land late of John Midwinter, thence by the same southwest eight perches and four foot to a stone set for a corner by the said Market Place, thence by the same northwest two perches and seven foot, to the place of beginning.

(To be Continued.)

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#### WORDS, GOOD AND EVIL.

Through the ear our words fall upon the minds and hearts of others, like seeds of good or evil. On soil prolific do they fall. By us they are quickly spoken and forgotten. We think, perhaps, they will die with their sound. But they will take root somewhere; the pure or impure seed will sprout and mature into a harvest in some soul. We keep no account of them. God has the record.

—B. BAUSMAN.



## List of Huguenot Galley-Slaves.

RELEASED BY THE KING OF FRANCE IN THE YEAR SEVENTEEN HUNDRED  
AND THIRTEEN AND SEVENTEEN HUNDRED AND FOURTEEN.

The Church authorities at Dordrecht gave permission to the editor of Historical Notes, the early part of 1896, to examine the voluminous records stored in the archives in the Augustiner Kerk, in that city. Two or three days were spent in looking over the contents of the shelves and closets in the large room used as a business meeting place. In one of the large bundles of pamphlets, manuscripts and records, was hidden away a thin, dingy pamphlet, unstitched, uncut, without a cover, folded as it left the printer's hands. Owing to the great mass of material stored, and the limited time at a visiting foreigner's command, this particular pamphlet, after its title had passed before the examiner's eyes, was, as were hundreds of others, turned down, and one after another placed upon it. Something in the title of the pamphlet, however—the words “des Protestans qui ont souffert la peine des Galeres,”—had taken hold in the mind of the seeker for historical facts. He turned back to the pamphlet, looked through its pages, read among the names some familiar in America, and quickly decided that here was something clearly identified with men who themselves, or whose descendants, had enacted a part in the history of Pennsylvania, and a greater part in the history of the Reformed denomination whose members came from the Continent of Europe to the shores of America. The first impulse was to copy parts of the pamphlet; the next to copy it entire. It was now late in the afternoon, and the train for return to Rotterdam was soon due. Then the fear, which often haunts the ardent antiquary took hold of the writer. “I have it now; perhaps to-morrow will be too late. The doors of the archives may be closed against me after to-day; the coveted paper may elude me.” These fears proved groundless. The next morning, the 27th of January, 1896, the kind under-sexton of the church, A. Kwikkers by name, greeted the stranger as pleasantly and received him as hospitably as he did the day before.

The pamphlet, of which a copy was made in full, was an octavo, without date or imprint; in three parts—the first seven pages, the second three pages, and the third eight pages.

As the transcription progressed, the mind was busy with imaginings of the sufferings of the faithful Huguenots. In America we know nothing of persecution for religion's sake. And we have no dark dungeons, or museums of instruments of torture, as is the case in many European cities, to remind us of the horrors of the inquisition and the religious wars. Note the bald, official announcement, void of expression of any feeling, of the release ordered by the king. Observe the great number of the victims, as evidenced by the numbers, running far up into thousands,





by which they were designated. The number of years of suffering, the highest twenty-eight, must thrill the heart of the sympathetic reader. These men suffered for the faith which we profess. What burden do we bear because of this faith? They were wrested from their families these many years; their plans for useful lives were frustrated; every comfort and pleasure desired by noble souls was denied them; year after year they wrought in ignominy, without a ray of hope, except beyond this world. The hard, cold facts of this official list may perhaps rouse to action the languid, dormant religious sensibilities which labored theology, pulpit oratory, and the prayers of the faithful have not been able to quicken.

At several centres of learning the writer inquired for other such lists, but no one had seen any, and some doubted the existence of such. It was thought, by one well-informed archivist, that in the archives of the Huguenot Society in Paris, the names of some of the sufferers in the galleys might be preserved.

The title and contents of the pamphlet follow :

#### FIRST PART.

#### LISTE

Des Protestans qui ont souffert  
la peine des Galeres de France,  
pour cause de Religion, &  
qui ont été delivrez le 17. de  
Juin 1713. en consequence  
de l'ordre du Roy, en date  
du 17. de Mai 1713.

#### DE PAR LE ROY.

§ A Majesté voulant que les *Cent trente-six Forcats*,  
servans actuellement sur ses Galeres, denommiez  
au present Rolle, soient mis en liberté, à condition  
que dans le même temps, & sans delai, ils se retirent  
dans les pays étrangers; sinon & à faute de ce, qu'ils  
soient arrêtez & remis sur les Galeres, pour y rester  
pendant leur vie; Sa Majesté leur faisant défense de  
rester dans le Royaume sous les mêmes peines, & or-  
donne aux Commissaires & Controlleurs ayant le dé-  
tail des chiourmes, de les faire détacher de la chaîne,  
moyenant quoi ils en demeureront bien & valable-  
ment déchargez. Mande Sa Majesté au Sr. de Tessé  
General des Galeres, & au Sr. Arnoul Intendant d'i-  
celles, de tenir la main, chacun selon l'autorité de sa  
Charge, à l'exécution du present ordre. Fait à Marly  
le 17. de Mai 1713. *Signé* Louis, *Et plus bas*, PHIL-  
LEAUX.





## TRANSLATION.

List of the Protestants that suffered the penalty of the French galleys for their religion and who were released June 17th, 1713, in consequence of an order of the King, dated May 17th, 1713.

By the King,

His Majesty desiring that the hundred and thirty-six convicts, now serving in his galleys, named in the present list, be put at liberty, on condition that at the same time, and without delay, they retire to foreign lands; if not, and in default of this, they may be arrested and replaced in the galleys, to remain there during their life; His Majesty forbidding them to remain in the realm, under the same penalty, and orders Commissioners and Controllers having charge of the galley-crews to have their chains detached, through which act they are formally discharged. Sent by his Majesty to Sieur de Tessé, general of Gallies, and to Sieur Arnoul, Intendant of the same, to carry out, each according to the authority of his office, the execution of the present order.

Made at Marly, May 17th, 1713.

Signed by Louis, and lower down—Philippeaux.

NUMERO	NOMS	Temps de Souffrance ANNÉES
11869	Louïs Manuel	24
11657	Antoine Mercier	24
20889	Salomon Bourget	16
13668	David Vole	22
35921	Jaques Pinard	3
25728	Jaques Fauché	12
9849	Abraham Rispail du Caston	25
11383	Daniel Crox	24
16583	François Rochebillaire	19
17552	Fiacre Diablain	20
20769	Daniel Boulonnois	16
21730	Daniel Gout, ou Etienne Gaut	15
21731	David Tessier	15
11860	Barthelemy Rossignol	24
13946	Jaques du Four	22
13674	Pierre Augereau	22
15912	Jean Daudet	20



11380	Jean Molet	24
12323	Pierre Sauzet	23
14272	Louïs Chapelier	21
11663	Jean Semaine	24
10319	André Gazeau	25
21820	Louïs Izoire	15
21506	Laurens Foulquier	15
10313	Daniel Compte	25
16228	Elic Pichot	20
16229	Sanson Labuscagne	20
22519	Simon Pinot	23
12938	Jaques Dupon	22
12954	Jean Guirand	22
23538	Jaques Drilland	16
20891	Benjamin Germain	16
22347	André Reschas	15
23521	Daniel Rougeau	16
14273	Pierre Maillet	21
21871	Charles Sabatier	15
21833	Jaques Souleyrau	15
11675	Louïs Duclaux	24
13262	André Peleeuer	22
21863	Michel Chabry	15
7636	Pierre Boulogne	27
10222	Claude Sauvet	25
19320	Antoine Chabert	18
8381	Clement Patonnier	27
14669	Etienne Salles	21
11682	Jean Berru	24
15842	Jean Bieau	20
21812	François Courteserre	15
21841	Jaques Bruzun	15
9487	Jean Lostalet	26
12538	Guillaume Roux	23
19712	Daniel Arzac	17
21821	Gabriel Lauron	15
21825	Jaques Gastagne	15
12171	Antoine Perrier	23
21804	Jean Vestiou	15
12851	Israël Bouchet	23
23613	Josué Chaigneau	16
11669	Pierre Bastide	24
11868	Pierre Meynadier	24
11321	Joseph Courbiere	24





12392	Jean Vincent Maillet	23
11668	Marc-Antoine Reboul	24
12162	Pierre Chapelle	23
11658	Jean Marcelin	24
23808	Claude Pavie	14
21843	Jean Detempes	15
11356	Alexandre Astier	24
14283	Jean Martin	21
11662	Antoine Perrier	23
21867	Etienne Jalabert	15
14268	Jaques Primarin	21
16231	Jaques Martelle	20
15913	Jaques Perridier	20
9942	Jean Vilaret	25
9390	Jean Francois Monblanc	26
23812	Jaques Durand	14
8069	Pierre Richard	27
11684	David Douvié	24
9486	Jean Cazalet	26
15933	Jean Pierre Clair	20
10327	Charles Bouin	25
11981	Abel Damouin	23
25719	Daniel Basque	12
11982	Etienne Damouin	23
17272	Jaques Rulaud	19
24899	Jean Rougé	13
24296	Jean Bonnelle	13
7632	Charles Melon	27
7875	Cephas Carriere	15
7876	David Serres	27
11652	Elie Maurin	27
11653	Jean-Baptiste Bancelhon	24
7877	Jean Serres	27
8755	Pierre Carriere	26
13962	Jean Barthe	22
13652	Pierre Barraca	22
10953	Jean Bourrely	24
11672	Michel Gasevel	24
10957	Pierre Lafon	24
19711	André Bousquet	17
21840	Pierre Sonlegrau	15
8046	Pierre Quet	27
11840	Antoine Grange	24

(To be Continued.)



## Marriages by Rev. George Wack.

COMMUNICATED BY W. H. REED, PH. G., M. D., OF NORRISTOWN.

*Continued.*

- |                |   |
|----------------|---|
| 148. July      | 17. Jacob Santman and Sarah Tunas.            |
| 149. July      | 18. Jonathan Stannard and Susanna Shettinger. |
| 150. July      | 23. John Harry and Rachel Trexler.            |
| 151. July      | 24. Joseph Stockdale and Maria Sterrigere.    |
| 152. August    | 14. Jacob Horter and Margareth Kline.         |
| 153. August    | 25. William Fretts and Sarah Vanhorne.        |
| 154. August    | 30. Jacob Freyer and Anna Berge               |
| 155. September | 27. John Nevel and Maria Zelger.              |
| 156. October   | 25. Samuel Owens and Maria Boose.             |
| 157. December  | 12. Henry Cook and Mary Leaser.               |
| 158. December  | 21. Daniel Streeper and Margareth Dewees.     |
| 159. December  | 31. John Greer and Elizabeth Ackerman.        |
| 160. October   | 31. Peter Dormier and Daley Zelner.           |

## 1815.

- |               |   |
|---------------|---|
| 161. January  | 17. George Shive and Mary Knipe.              |
| 162. January  | 29. Lewis Hauser and Susanna Zelzer.          |
| 163. February | 21. John Spere and Caty Kline.                |
| 164. February | 28. William N. Lurnee and Cathrine Zearfoss.  |
| 165. March    | 11. Abraham Rhodes and Sarah Beaker.          |
| 166. March    | 19. Andrew Boier and Cathrine Clemmens.       |
| 167. March    | 21. Jacob Boose and Willamina Culp.           |
| 168. March    | 23. Jacob Casselbery and Elizabeth Stein.     |
| 169. April    | 16. Michael Peters and Tacy Bright.           |
| 170. April    | 30. Jacob Allebach and Susanna Meier.         |
| 171. August   | 20. Hezekiel Bradford and Sarah Lehman.       |
| 172. August   | 27. Charles Francis and Nancy Lower.          |
| 173. October  | 15. Casper Lehman and Mary Carver.            |
| 174. November | 15. Isaac Keiser and Margareth Godshall.      |
| 175. November | 12. Michael Hepman and Rachel Schellenberger. |
| 176. November | 16. Samuel Kneedler and Rachel Fetzer.        |
| 177. November | 16. Henry Black and Suphia Hecht.             |
| 178. November | 26. John Kerper and Cathrine Herp.            |
| 179. November | 26. John Bisson and Susannah Shurtz.          |
| 180. December | 7. Amos Kline and Martha Foster.              |
| 181. December | 12. Charles Barns and Margareth Stout.        |
| 182. December | 14. David Keesey and Cathrine Zimmerman.      |
| 183. December | 21. Jacob Redifer and Susannah Engert.        |
| 184. December | 31. Philip Koplin and Maria Jones.            |

*(To be Continued.)*





# HISTORICAL NOTES

RELATING TO THE

## PENNSYLVANIA REFORMED CHURCH.

VOL. I. No. 4. August 10. 1899.

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### Random Thoughts.

The desertions from the Reformed Church to other denominations began away back in the early Colonial years and continue to this day. John Peter Miller was the most noted case of the clergy, and John Bechtel and Henry Antes were of the best known of the laity, who left us in the early days. Those who have gone over to other communions in our time are legion. Every Churchman in every Reformed locality, can count scores of names—some inconspicuous, others widely known—who have, for reasons, expressed or suppressed, taken this step.

In the rural sections the membership of congregations holds together better than in the cities and large towns. This may be accounted for by the fact that the members grow up in our Church, are familiar with its ways and doctrines, and know little or nothing of other denominations, with the exception possibly of the Lutheran, which is much outwardly like our own.

In the cities it is different. Here a score or more denominations are actively in the field for proselytes. It is remarkable how many persons of Reformed origin and training pass over to other Churches in the cities; and it is especially noteworthy to see the high stations occupied by them in their new relation. The remark has become quite common: "The Reformed make the best of Presbyterians," or "We have no more faithful Baptists than those who have come over from the Reformed Church." The most famous and most liberal Presbyterian layman in the United States to-day, is of Reformed parentage. Some of the best

known and most earnest layworkers in the Baptist, Congregational, Methodist, Episcopalian and Presbyterian congregations in Philadelphia were in the beginning members of the Reformed Church. Why do they go over? They leave us; but they give no reason.

Can there be something seriously wrong about our historic Church as conducted in America? Is it doing its duty to Christ and His work?

And this brings up the question, bluntly put—what is the Church for? It would seem that there could be but one answer. But when we look around us, and observe the differing aims in our own congregations and in those of our neighbors, we cannot conceal the fact that all do not think alike as to the mission of the Christian Church. Here is a matter for serious thought.

A feature of our times is the congregational Church paper. Many if not all of the Protestant denominations make use of them. In the Reformed Church they are mostly marked by ability. They do much good. The interests of the congregation are brought directly to the individual member's attention by this useful agency in Church work.

Ponder for a moment any one of the names in the list of released galley victims. Think of the sufferings endured by these champions of the Reformed Church of France. The five years' imprisonment of a Dreyfus on Devil island is not to be compared with the hopeless horrors of the galley. Every name is a witness for Christ. Every sufferer a shining saint before the great white Throne.





## Girkhausen, in the Mountains of Witgenstein.

BY HENRY S. DOTTERER.

In Number One of Historical Notes is stated how the manuscripts in the archives of the Reformed Church at Rotterdam revealed the place of John Philip Leydich's origin—the name of which was lost, forgotten and unknown to the Leydich family and the Pennsylvania Reformed Church.

Having learned whence Leydich came, my next desire was to learn more about the place. It is located amidst the northern spurs of the Rothhaar mountains, about four miles north of Berleburg, in the county of Witgenstein, province of Westphalia. The proprietor of the Hotel Utsch, the leading one in Berleburg, put me in the way of getting to Girkhausen. It was by taking the yellow imperial mail wagon—*kaiserliche Post Wagen*—a one-horse conveyance, driven by a veteran of the war of 1871, who delivers the mail at the hamlets without regular post offices in that sparsely populated region. The places at which the mails are delivered and received are designated by the German postal department "*Post Halte Stellen*"—post stopping places. When the driver is approaching one of these stations he blows his brass post-horn, which promptly brings forth a person to exchange postal matter. My trip was made March 17, 1896. On the evening of that day I wrote from Berleburg as follows: "If I mistake not, this is Saint Patrick's Day. But I see no Irish around. . . . I went this afternoon by post coach to Girkhausen (one hour), where the Leydichs came from. . . . My trip was intensely interesting. This dorf of seven hundred people is away from railroad and government highway; is built on both sides of a brisk stream, which comes, from the mountains above, down through the narrow valley. When I reached there, I found myself in a typical mountain village, composed of straw-thatched and slate-roofed houses, barns, and work-places; some old, others rather new. The sides of the houses are

of frame-work, and between the frames, lath-work plastered. The frames are a dark color and the plaster white, when not mud color. The one main street is rather dirty, from the American standpoint; the small, irregular side streets are mere paths or lanes. I went to the church, the bell tower, the parsonage. The Thurm, or tower, dates from the 11th century. It stands apart from the church. In earlier times the church was built against the tower, as the marks of the church roof on the sides of the tower show. A fire destroyed the church in part. A tree has grown out of the wall of the tower, perhaps thirty feet from the ground. The tower is square; its walls are crumbling, but the German government intends to repair it. It has two bells; a large one for Sundays; a small one for services held at other times. I entered the parsonage. The minister was away, but the wife knew what I wanted. I had written in advance. She brought out a pile of the church books. Mrs. Otto, the Frau Pfarrerin, made coffee and set out rye-bread, currant biseuits, butter and jelly. This is the hospitable custom. There came on a visit while I was there the wife of a clergyman located still higher up in the mountains. Mrs. Otto invited me to await the return of her husband and to stay over night. She kindly presented me with a photographic view of the dorf of Girkhausen. She showed me the interior of the church. It is very old and quaint, and has been within recent years decorated in decided colors, in which light blue is conspicuous. The Gemeinde Vorsteher handed me a brief statement of what the church records say about the father of John Philip Leydich."

The Gemeinde Vorsteher, the head of the community, is G. Homrighausen. His family name is the same as that of the wife of John Philip Leydich. Mr. Homrighausen has placed me under many obligations by information communicated since my visit to Girkhausen.

This passage occurs in a *Chronik* prepared in 1892 by Gemeinde Vorsteher



Honrighausen, and kept at Girkhausen: "Leonhard Leydich, from 1707 on, was for forty years the pastor here. His son, and adjunct, moved to America, where he again became a minister." About 1750 Leonhard Leydich's name disappears from the church records, he having either died or moved away.

In another communication Mr. Honrighausen informs me that "from 1707 to 1739 Leonhard Leydich made the entries in the church books. Of John Philip Leydich there is no trace. The book of baptisms shows no names of the name Leydich. In general the handwriting of Leonhard Leydich is very indistinct. The book from 1739-1774 is missing." He adds: "When opportunity offers, I will rummage through the old papers which are in the loft, and something may be found there. In all probability there is more in the missing book."

It is a somewhat remarkable circumstance that may be mentioned here, that John Philip Leydich made no records as to his immediate family in the Falkner Swamp church books, although otherwise the records were kept in good order. It seems to have been a trait peculiar to the Leydichs to omit entries regarding themselves and families.

### Chester D. Hartranft, D. D.

In the *Congregationalist*, printed at Boston, appeared recently an article, written by Rev. F. S. Hatch, under the heading, "President Hartranft, Teacher, Administrator and Friend." In the same number of the periodical mentioned was printed a striking portrait of the subject of the sketch by Rev. Mr. Hatch.

Dr. Hartranft is President of the Hartford Theological Seminary, the leading institution of the Congregational Church, which is the orthodox fortress of New England. Dr. Hartranft is of Reformed parentage; he was born in Frederick township, Montgomery county, Pennsylvania; and was a Sunday scholar of the Old Race Street congregation of Philadelphia. He is an instance of the spiritual and intellectual growth attainable by a

son of the Reformed Church under the broader conditions offered by a sister denomination.

We quote from Rev. Mr. Hatch's article:

Dr. Hartranft's lucid thought is matched by the sweet simplicity of his life and character. In his bearing he has always reminded me of the late George Mueller as he appeared a few years ago. Profound learning and the childlike disposition are wonderfully blended in the character of Dr. Hartranft. Indeed, his modesty is quite as marvelous as his intellectual force. At the beginning of his professional work it was sometimes alleged that he soared beyond the capacity of his students to follow him. "Yes," said a former pupil, "but that was due to his singular modesty; and when he assigned a lesson in twenty-four hours which we could not prepare in twenty-four days it was because he thought our intellectual capacity was equal to his own."

To paint anything like a complete portrait of Dr. Hartranft it would be necessary to tell of his impassioned eloquence, his love for the noblest themes of public speech, his fearless devotion to truth and duty, his gentle spirit and courtly manners in both ordinary and exceptional occasions, his home life in joy and sorrow, the immense extent and thoroughness of his learning, his catholic temper, his delight in art and nature, his love for the historic past and his confidence in the church of to-day and to-morrow. But even were these characteristics spread out in detail they would not fully account for the subtle charm of his fascinating personality, or for the esteem and affection of his pupils and associates.

It was an experienced pastor, as well as a trained scholar, who came to Hartford Seminary twenty years ago and began the work which has already become so fruitful. To his pupils he has been both pastor and teacher, and in the fragrant relations of friendship he is cherished by the younger generation of students as Dr. Thompson is remembered by the men of earlier days. A flawed character cannot stand the strain of close







friendship. It breaks or yields under the load of a great affection, and the intense light of loving intimacy reveals hidden weaknesses which the fiercest hatred would never find. Just here is the secret of Dr. Hartranft's power and usefulness. In the judgment of his most intimate friends he is a holy man. Not only has he sat at the feet of Jesus and learned his mind, but like the beloved apostle he has also come close to the heart of Jesus and felt his love. The school or church which cherishes such men will ever abide in strength and beauty.

## Holland and Pennsylvania.

### II.

#### ALARDUS TIELE.

Of the clergymen who were the friends of the Pennsylvania Reformed churches in South Holland, Alardus Tiele, predikant te Rotterdam, was conspicuous. It must not be inferred that he was our only earnest benefactor. There were many others, among the clergy and the laity, in the various synods and classes. Mr. Tiele was designated at Cuylenburg in 1729 to receive the contributions for Pennsylvania. The language of the acta is: *De penningten voor de noodlydende kerke zijn gegeve om verder te bestellen aan de navolgende heeren en broederen: \* \* \* Voor Pensilvanien, aan Dr. Tiele.*" At Breda, where the South Holland synod met July 1-11, 1730, in the minutes, Article 5, Part II, under the head *Aangaande Pensilvanien*, the Reverend delegate from the classis of Schieland, speaking for Dr. Tiele, reported that his Reverence had not had opportunity to send over the penningen, but that he hoped before long to be able to do so.

## Zwingli and Luther.

As the Alps of his native Switzerland tower above the hills of Saxony, so Zwingli towers above Luther in the excellent gift of charity, which is the bond of perfectness.

—CYRIL CORN.

## Reformed Church Literature.

*A Perverted Gospel, or, The Romanizing Tendency of the Mercersburg Theology.* A discourse delivered in the German Reformed Church in Germantown, Pa., on the 27th of March, 1853. By Rev. Jacob Helfenstein. "There be some that trouble you, and would pervert the Gospel of Christ."—Gal. 1: 7. Philadelphia. William S. Young, Printer, 50 North Sixth Street. 1853. Pamphlet. 8vo., 15 pages. Owned by Henry S. Dotterer, Philadelphia.

*Kirchen-Regeln der Reformirten Gemeinde in Allentown.* [1824.] Folio 8vo., 4 pp. Owned by Henry S. Dotterer, Philadelphia.

At a meeting of the majority of the members of the Evangelical Reformed congregation in the town and vicinity of Northampton, held on the 2d of May, 1824, Wilhelm Eckert, Peter Newhard, Johannes Rhoads, Daniel Newhard, Leonard Labach, Abraham Spinner and Michael D. Eberhard were appointed a committee to formulate regulations for the government of the congregation. Sixteen rules, prepared by the committee and accepted by the congregation, compose the four pages of the folio.

## Swiss Shelter to Reformed Refugees.

Despite the engagements to France which Switzerland had entered into, it never ceased to give shelter to the French refugees who fled to escape the persecutions of Louis—to the Waldenses and the Huguenots. After the revocation of the Edict of Nantes, sixty-six thousand emigrants are said to have found shelter in Switzerland. Amongst the Swiss cities Geneva stands out conspicuously and honorably by her great benevolence. Not to speak of the vast amount of private assistance given, the municipality spent on the relief of the religious refugees no less a sum than five million florins between 1685 and 1726.

—Story of the Nations.



## Marriages by Rev. George Wack.

COMMUNICATED BY W. H. REED, PH. G., M. D., OF NORRISTOWN.

*Continued.*

## 1816.

- |               |     |  |
|---------------|-----|--|
| 185. January  | 2.  | John Baughman and Maria Boier.         |
| 186. January  | 11. | Jacob Keisel and Margaret Rufe.        |
| 187. February | 4.  | Jacob Ryner and Rachel Spencer.        |
| 188. February | 8.  | Abraham Henery and Margareth Jacoby.   |
| 189. February | 11. | Samuel Spare and Maria Snyder.         |
| 190. June     | 6.  | Jacob Weber and Anna Weber.            |
| 191. June     | 29. | John Ottinger and Elizabeth Meiers.    |
| 192. October  | 6.  | George Ortner and Sarah Weikle.        |
| 193. October  | 31. | Peter Dager and Elizabeth Dewees.      |
| 194. November | 10. | Jobe Lowrey and Susanna Snyder.        |
| 195. November | 10. | Jacob Bean and Cathrine Herley.        |
| 196. November | 19. | Henry Dager and Susana Reyer.          |
| 197. December | 15. | Charles Mullen and Isabella Woodhouse. |
| 198. December | 29. | John Montier and Rebecca Clemens.      |

## 1817.

- |               |     |                                      |
|---------------|-----|--------------------------------------|
| 199. January  | 23. | John Berge and Polly Letherach.      |
| 200. January  | 23. | William Slater and Sarah Snyder.     |
| 201. February | 16. | John Porter and Mary Jones.          |
| 202. March    | 9.  | Jacob Fetterman and Sibbilla Frantz. |
| 203. June     | 22. | John Kline and Mary Frantz.          |
| 204. June     | 22. | Jacob Snyder and Rachel Thomas.      |
| 205. July     | 13. | Abraham Beier and Abalona Stong.     |
| 206. October  | 16. | Michael Zilling and Susana Warner.   |
| 207. November | 20. | Jacob Hampshier and Eleanor Jones.   |
| 208. November | 20. | Samuel Snyder and Sophia Martin.     |
| 209. December | 18. | Joseph Hunsperger and Cathrine Been. |
| 210. December | 13. | Abraham Martin and Maria Loch.       |
| 211. December | 28. | Leonhard Clemmens and Maria Moser.   |

## 1818.

- |               |     |  |
|---------------|-----|--|
| 212. January  | 8.  | Frederick Nuss and Sarah Schlater.         |
| 213. February | 1.  | George Danchaur and Elizabeth Hoot.        |
| 214. February | 1.  | Henry Selzer and Anna Stout.               |
| 215. February | 5.  | Samuel Fries and Sarah Knipe.              |
| 216. February | 8.  | Fred. Hillegas and Susanah Schellenberger. |
| 217. February | 19. | Jacob Zimmerman and Elizabeth Cohler.      |
| 218. February | 21. | Daniel S. Reiff and Debera Clemens.        |
| 219. February | 26. | Amos Weber and Anna Knipe.                 |
| 220. March    | 12. | John Matson and Elizabeth Mathew.          |





- |               |   |
|---------------|---|
| 221. March    | 19. Samuel Weidner and Maria Sechler.       |
| 222. March    | 26. George Lehman and Anna Koplin.          |
| 223. April    | 1. Adam Deam and Sarah Yetter.              |
| 224. April    | 12. John Hertz and Eva Schellenberger.      |
| 225. April    | 27. Eli Thomas and Mary Weidner.            |
| 226. May      | 3. Abraham Koenig and Sarah Kehl.           |
| 227. May      | 16. Daniel Cassel and Regina Keiser.        |
| 228. May      | 19. Henry Ruth and Sarah Wigner.            |
| 229. May      | 28. Samuel Schlater and Maria Rufe.         |
| 230. June     | 18. Adam Smith and Hannah McVaw.            |
| 231. July     | — Daniel Beard and Patty Zimmerman.         |
| 232. August   | 30. John Dager and (?) Anna Fries.          |
| 233. October  | 1. David Tool and Elizabeth Heydrick.       |
| 234. November | 1. Valentine Schleiffer and Susanah Collin. |
| 235. November | 8. Abraham Lutz and Elizabeth Conveer.      |
| 236. November | 15. John Wanner and Margareth Hoot.         |
| 237. December | 13. Samuel Cassel and Barbary Hunsperger.   |
| 238. December | 13. Jacob Zeaver and Elizabeth Harp.        |
| 239. December | 24. Jesse Stern and Rachel Zelzer.          |
| 240. December | 24. Peter Bean and Anna Hunsperger.         |

## 1819.

- |                |  |
|----------------|--|
| 241. February  | 10. John Classon and Mary Loucks.        |
| 242. March     | 7. Andrew Ziegler and Elizabeth Fryer.   |
| 243. March     | 27. David Kratz and Anna Letherach.      |
| 244. April     | 6. Abraham Moyer and Anna Godshall.      |
| 245. April     | 29. Henry Landis and Margareth Schwartz. |
| 246. June      | 15. Benjamin Kister and Maria Cassel.    |
| 247. July      | 18. David Polick and Mary Zebold.        |
| 248. August    | 1. Christian Peters and Barbary Brauer.  |
| 249. September | 30. Isaac Cassel and Susanah Heebner.    |
| 250. October   | 29. John Shafer and Anna Haupt.          |
| 251. November  | 4. John Weber and Elizabeth Markley.     |
| 252. November  | 30. Amos Warner and Elizabeth Heyser.    |
| 253. December  | 2. Samuel Stebbens and Lydia Speakman.   |
| 254. December  | 9. Jesse Fronefield and Cathrine Pruner. |

## 1820.

- |              |   |
|--------------|---|
| 255. January | 23. Lewis Hittner and Elizabeth Brynor. |
| 256. March   | 2. John Pruner and Cathrine Wisler.     |
| 257. March   | 7. Jacob Garner and Anna Boils.         |
| 258. March   | 23. Richard Anderson and Mary Storgis.  |
| 259. July    | 4. Jacob Frey and Cathrine Spere.       |
| 260. July    | 20. Andrew Miller and Mary Linck.       |

(To be Continued.)





## The Church at Market Square.

BY HENRY S. DOTTERER.

*Continued.*

The land purchased was part of lot No. 10, on the main street in the original plan of the town. On the 18th of Sixth month (August), 1689, Francis Daniel Pastorius, partner and attorney of the Frankfort Company, deeded fifty acres to Dirk op den Kolk, in compensation for work done in Germantown under a contract March 23rd, 1685, for Thomas Von Willich and Johannes le Brun, partners in said company. By the terms of this contract Op den Kolk was to work for his employers one day of each week for the period of four years. Op den Kolk, by deed poll dated and acknowledged the 6th of Third month, 1691, transferred this tract of fifty acres to James de la Plaine. It is described as bounded along the Mill street and Wolter Simon's land on the one side and with the lot of Wigart Levering on the other side. On the 6th of Eleventh month (January), 1704, James Delaplaine sold to the Bailiff, Burgess and Commonalty of Germantown, one-half acre for a market place. It had a front of fourteen perches on the main street, and a depth of five and three-quarters perches. May 30, 1723, James Delaplaine and Hannah, his wife, conveyed seventeen and a quarter acres of his land, part of the fifty acres, to John Midwinter. April 26, 1727, John Midwinter and Sarah, his wife, granted to Henry Frederick a half quarter of an acre, part of the seventeen and a quarter acres. This one-half quarter acre, we have seen, was purchased for the Reformed congregation in 1732.

The following year, 1733, a house of worship was erected upon the lot. It was well built of stone, and of good capacity. Rev. John Philip Böhm, in a communication addressed to the Holland Church authorities, in 1739, describes it as "Eine wohlgebaute, ziemlich grosse Kirch, von Steinen."

In 1733, Rev. John Bartholomew Rieger preached in Germantown. We do not understand that John Beechel had any relations with the congregation at this time other than as lay member and voluntary leader of meetings of its members. Under date of March 4, 1733, (unless this is 1734, it must have been before the new church was built) the consistory of the Philadelphia Reformed congregation wrote a letter to Holland, in which is this statement: The Skippack, Germantown and Philadelphia congregations have a minister—Bartholomew Rieger—who came a year and a half ago to take the place of Dominic Weiss. He preaches on one Sunday at Skippack, the second at Germantown, and the third at Philadelphia. Mr. Bartholomew also attached his signature to his letter thus:

Joh : Barth : Rieger, Verbi divini

Minister Eccles: ad V. D. Reformatorium

quix Christo Philadelph : Germantown :

et Colliguntur.



In 1734, the year following the construction of the church, the congregation numbered thirty members. So Mr. Bœhm advised Holland, on the authority of figures received from two of the elders, Meng and Bensch. In October of the same year Bœhm characterizes Germantown as a place possessing many advantages—"een seer voordelige plaats." It appears that Rieger had now left Philadelphia and Germantown. In the same letter, upon request, Pastor Bœhm points out to the Synod of South and North Holland how four additional pastors could be usefully placed in Pennsylvania. Among his suggestions was this: One minister to take charge of the Philadelphia and Germantown congregations, and in connection with the latter the Whitemarsh congregation could be served, as it was but four English miles away.

It may be proper to explain at this point the reason for the activity of Rev. Mr. Bœhm in the affairs of the Germantown congregation of which he was not, and had not been, so far as we are advised, at any time pastor. From the year 1729 the Reformed churches of Pennsylvania generally, few in number it is true, were subordinate to the Holland Church authorities. A year or two before this date the Synods of South and North Holland began to contribute money for the sustentation and advancement of these Pennsylvania congregations. The Hollanders were able and eager to supply the men and the money necessary for the upbuilding of the Church. They went about this matter in a methodical way. Their first step was to find out where the congregations were, what others could be judiciously organized, and how much money each would undertake to contribute for the support of its pastor. The Hollanders tried several means to obtain the required information, but without success. They then applied to Mr. Bœhm for help in this respect. He had been here for about ten years, was well acquainted with the condition of affairs, and proceeded energetically to supply detailed statistics and facts. When sufficiently informed they sent over the needed ministers, Bibles, books for parochial schools, and money to build churches and pay schoolmasters. In 1793 these relations between the Holland and Pennsylvania churches ceased. A great debt of gratitude is due to noble Holland—an obligation hardly acknowledged—for its unstinted liberality to the Pennsylvania Reformed congregations for a period of nearly sixty-five years.

An idea of the confused state of the affairs of the Market Square church in 1738 may be gathered from the advices sent from Pennsylvania March 1, 1738, by Rev. Mr. Dorsius, sent from Holland for the special purpose of examining and reporting upon the state of the several Pennsylvania churches, who wrote: At Germantown, six English miles distant from Philadelphia, is a fine church but a miserable minister, a Quaker-inclined weaver, who performs all the work of a minister there, although not authorized to do so. (Tot Germantown . . . is well een fraai kerk





maar een ellendingen leeraar, een quaker-gezinden wever die daar alle het werk van eenen leeraar verrigt zonder daartoe geregtigt te zyn.)

A glimpse of the condition of the congregation in 1740 was obtained by me in the Church archives at The Hague, in a report made, at the request of the Holland church people for a statement of the sum the congregation felt able to pay towards a pastor's salary. The response to the inquiry was, translated from the German, as follows:

Owing to dissensions caused by all kinds of sectarian persons the Germantown church is in a very pitiable condition. However, if the Germantown and Whitemarsh congregations can be united, Ten Pounds Pennsylvania money can be collected annually for a pastor's salary. Signed as members of the congregation, by

Germantown, 18th March, 1740.

JACOB BAUMANN,  
JOHANN NICKLAUS RAUSCH.

The year 1742 was the most turbulent in the annals of Market Square church. On the 24th of November, 1741, Count Zinzendorf came to Philadelphia, having as one of his purposes a scheme to unite the leading men of the several denominations in Pennsylvania, especially the Germans, for evangelical work. John Bechtel at once entered heartily into the movement. Henry Antes, a prominent Reformed churchman, issued a call for the first meeting in furtherance of this object to be held in Germantown on New Year's Day, 1742. Market Square Reformed church was now the storm centre. John Philip Boehm, who appears to have at this time been nominal pastor here, in connection with his pastorate of Philadelphia and other congregations, vehemently opposed the project of the Count from the outset. But Bechtel and those of his way of thinking were in control. On the 31st of December, 1741, the Count was invited to preach in the church, and he did so. But of course contrary to the wishes of Boehm. The fifth conference of the representatives of the Zinzendorffian movement was held, April 17-20, 1742, in this church. On Sunday, April 18, 1742, Bishop Nitschman consecrated Bechtel to the office of inspector, overseer, and teacher, over the Reformed preachers in Pennsylvania. [Fresenius Nachrichten, Dritter Band, Frankfurt und Leipzig, 1748, p. 183.] On the second day of Easter, the same year, according to Boehm, Bechtel arranged to administer the communion to the members of the church, and some accepted it from him. Count Zinzendorf came to Germantown on New Year's eve (December 31, 1742), and preached in the Reformed church. Nine days later he sailed from New York for Europe. In the course of the year 1742, the aims of the Count and his friends were greatly modified. The establishment of the Moravian Church in Pennsylvania was the outcome of their efforts. Mr. Bechtel's connection with the Reformed Church of Germantown terminated in 1744. In 1746 he removed to Bethlehem, and there performed responsible duties for the Moravians. Mr. Boehm's influence at Germantown now became stronger. The congregation now accepted the ordinances of



the Holland Church, which under Mr. Bechtel's ministrations it had refused to do.

A graphic recital of doings at our first Market Square church during its early years is given in another manuscript preserved in the archives at The Hague. It was forwarded to the Holland Church Fathers by John Philip Boehm in 1744. Its writer had strong prejudices, for which allowance must be made. Divested of its sharp strictures on Boehm's opponents, the narrative runs substantially as follows:

As to the congregation at Germantown: It is true, they built a handsome stone church, many years ago, for which they are still considerably in debt; but against our admonitions, warnings and protestations they have continually permitted the believers of all kinds of erroneous views to become associated with them. Bartholomew Rieger, while pastor at Philadelphia, preached for them a short time. When he left them they permitted John Bechtel to preach regularly in their church. So also did the aged Samuel Gulden, who according to his own printed writings was formerly minister of the three principal churches of Berne in Switzerland, but on account of his Pietism was forced to leave, and then came to this country. At this time he resides in Germantown and much of the time he preaches in their church. At the same time they allow a sectarian crowd to assemble therein every Sunday afternoon. Among these people is one of the Inspired, another a Pietist, a Separatist—persons of all the denominations known here. These meet in the church, select a subject from the Bible, and then discuss it. The public calls these persons disputants; but they call themselves the free assembly. At other times they allowed Count Zinzendorf and his Moravians to occupy the church and the Count to preach therein. And John Bechtel, the turner, was one of the Count's most willing lieutenants. But because the Count became involved in a difficulty with the Separatists, who pressed him too hard, he turned the congregation at Germantown over to his brother, the said John Bechtel, took his departure, and went to Philadelphia.

*(To be Continued.)*

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#### THE FOUNDERS OF OUR CHURCH IN AMERICA.

The Church of the Heidelberg Catechism, in the British colonies of North America, traces its origin to the close of the seventeenth century. It consisted chiefly of emigrants from Switzerland and the Rhine provinces of Germany. Many of them were of Huguenot descent, whose fathers had fled from France to escape the persecution which followed the revocation of the Edict of Nantes. A better class of colonists never landed on these Western shores. For the most part they were poor; but they were religiously educated, industrious and frugal in their habits.—B. C. WOLFF.





## Family History of Rev. John Philip Leydich.

John Philip Leydich, son of Rev. Leonhard Leydich, was born on the 28th of April, 1715, and baptized on the succeeding 5th of May, in Girkhausen, a dorf near Berleburg, in the district of Witgenstein, in Westphalia. His father was the pastor of the church at Girkhausen for forty years, beginning with 1707. John Philip entered the ministry as adjunct to his father. He married Maria Catharina Homrighausen. In 1747 he came to Pennsylvania, under the auspices of the Synod of South Holland, and was settled as pastor of the Falkner Swamp and affiliated Reformed congregations, about thirty-five miles west of Philadelphia. He died at the scene of his life's labors January 14, 1784.

A manuscript still preserved is a record of his father's family, written in Latin. A few words have been broken off the time-brittled paper; what remains is this:

. . . 15 die 28 Aprilis horam circiter nonam respertinam in aqua-  
 . . . . . natu et die 5 Maj baptista Filialu meu Johann Philippus.

Maria Catharina Homrighausen was born June 30, 1721; died October 31, 1801.

The surname Leydich was changed to Leidig by the children of the founder of the family in America, and so remains.

Rev. John Philip Leydich and Maria Catharina Homrighausen, his wife, had seven children:

1. Franz Leidig, born in Europe, March 26, 1745; married Christina Bitting; was a resident of Frederick township, occupying a prominent place in the community; died June 2, 1811. His wife was a granddaughter of Rev. John Philip Boehm.

2. Elizabeth Gertrude Leidig, born in Europe October 10, 1746; married Alexander Dieffenderffer; died November 25, 1825 (N. S.) Alexander Dieffenderffer resided in Whitehall township, Bucks (now Lehigh) county, Pennsylvania.

3. Maria Magdalena Leidig, born in Pennsylvania October 14, 1750; married, at Reading, Pa., April 13, 1772, John Nyce; died at Knauers-town, Chester county, Pa., January 28, 1840.

4. Sophia Leidig, born about 1752; married Gabriel Shuler. They lived and died in Vincent township, Chester county, Pa.

5. Catharine Leidig, born in April, 1753; married Philip Miller; died August 9, 1823. They resided in Chester county, and are buried at Brownback's Reformed church, in that county.

6. Philip Leidig, born May 21, 1755; married, June 9, 1778, Rosina Bucher; died March 14, 1822. They lived in Frederick township, and are buried in Leidig's graveyard.

7. Leonard Leidig, born ———; married Catharine Nyce, daughter of Zacharias and Christina Margaretha Nyce. He lived at Easton, and died there about 1796.





October 16, 1749, about two years after reaching Philadelphia from Holland, John Philip Leydich purchased one hundred and five acres of land in Frederick township, located upon the banks of Swamp creek. This became the family homestead.

September 13, 1769, he purchased from George Heebner and wife, Susanna, four tracts of land amounting to 175 acres, 64 perches, viz., two tracts (one of 28, the other of 22 acres) in Frederick township, and two tracts (one of 75 $\frac{3}{4}$  acres, the other of 49 acres, 104 perches) in New Hanover township.

Rev. John Philip Leydich died intestate, on January 14, 1784, leaving issue three sons and four daughters. He owned at this time the real estate purchased of George Heebner, amounting to 175 acres, 64 perches. His son, Franz Leidig, took this real estate, paying to the other heirs £900 Pennsylvania money, therefor, and to the widow, Catharine Leydich, in lieu of dower, five shillings lawful money of Pennsylvania. The widow also stipulated that he should yield and deliver to her every year during her natural life "Six Bushels of Merchantable Wheat, two Bushels of Buckwheat, fifty-eight Weight of good Pork, fifty Weight of good Beef, three Cords of good Firewood, Cut fit for immediate Use for the Stove, and one quarter of an Acre of Flax prepared fit to Swingle, and also when I see occasion for a good milk Cow he is to furnish me with the same, and when required take her back again, and put another in the Place, but the said Cows remain the Property of my said Son, Franz Leydich."

The real estate was conveyed to Franz Leidig, on the 13th of February, 1784. The grantors were: Philip Leydich, of Frederick township, and Rosina, his wife; Leonhard Leydich, of Frederick township, singleman; Gabriel Shuler, of Skippack and Perkioning township, yeoman, and Sophia, his wife; Alexander Defenderfer, yeoman, and Elizabeth, his wife; John Nyce, tanner, and Magdalena, his wife; Philip Miller, joiner, of Coventry township, Chester county, and Catharine, his wife. The grantee was: Franz Leydich, of Frederick township, yeoman.

Leidig's graveyard, a private burial place, is in part located upon the land originally purchased by Pastor Leydich. The immigrant and his wife, and others of the family, rest here. The words on their gravestones were printed in *The Perkiomen Region*, Volume One, pages 54 and 55.

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#### NEW GOSHENHOPPEN CHURCH IN 1740.

The elders of the Reformed Church promised that the congregation would contribute £10, Pennsylvania money, towards the support of the minister. Their names are:

Hermann Fischer,  
Johann Jörg Steinmann,

Caspar Holtzhausen,  
Andres Greber.



## A Business Letter of 1754.

The subjoined specimen of the financial correspondence between the Holland patrons of the Pennsylvania Reformed Church and their bankers in Philadelphia, is preserved in the archives of the General Synod in The Hague. It gives a view of the practical, financial side of the missionary work on our shores fostered by the liberality of Holland. The superscription is simply :

To  
Gerardus Sandifort  
@  
Hague.

The contents, accurately copied, are :

Philadelphia 19<sup>th</sup> April 1754

Esteemed Friend,

Thy favor of 4 Octo<sup>r</sup> last in behalf of the Synod of South Holland we have rec<sup>d</sup> w<sup>th</sup> Sundry Letters for M. Schlater, Stoy, Waldsmith & others, which have delivered except to one or two who live at a great Distance, we have sent to them & expect to see y<sup>m</sup> soon—— The Money Wee shall Pay them on demand w<sup>th</sup> have informed them, & if Wee can at any time render the Synod, or thy Self any Services Please to Command us freely, being on all Occasions

Your Assured Friends

Benj<sup>n</sup>. & Sam<sup>l</sup>. Shoemaker.

Gerardus Sandifort.

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### The Trappe Reformed Church.

In Rev. John Philip Boehm's reports to the Holland Synods the date of the formation of the congregation is clearly indicated. Mr. Boehm speaks of it as the congregation in Providence township. In a tabular statement showing the communions held in the Spring of 1743, with the number of communicants, is this concerning the Providence congregation:

d <sup>n</sup> 4. April, im Thounschip Providentz beij einer neu	
versammelten gemeine, communicirten	
Manns Persohnen	19
Weibs Persohnen	13
Gantz Summa	32

On the 4th of April, in Providence Township, in a  
newly gathered congregation, communed

Men	19
Women	13
Total	32





In the report for the Spring of 1744, the following appears :

d<sup>n</sup> 3. Mey. Auff des Herren Himmelfahrt, bey der Neu versammelten Gemeinde auff Providenz, alwo bey dem ersten Abendmahl daselbst d<sup>n</sup> 5. Ab<sup>r</sup> 1743, 19 communicirt, communicierten dissmahl 63

On the 3d of May, the day of the Lord's Ascension, in the newly gathered congregation at Providence, where at the first Communion on the 5th of April, 1743, 19 communed, this time the communicants numbered 63

He states that the communion services at Providence on May, 1744, were held in a barn—"in einer Scheuer."

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### The Philadelphía Church in 1795.

In Edmund Hogan's Directory of Philadelphia for 1795, in a map of that portion of the city, the location of the Reformed Church is given as on the south side of Race street, between Third and Fourth streets ; it has no number, but it occupies the space of numbers 120, 122, 124 and 126.

The compiler of the directory says : The German Reformed Church is built here; it is 90 feet long, 65 feet broad, and 42 feet high. The British made an hospital of it when they took possession of this city. A school-house, nearly similar to that of Zion's Lutheran church, is built on the lot, where the children belonging to the congregation are instructed. The Reverend Mr. Hendel is the officiating minister.

On East side of Fourth street, between Cherry and Race streets ; lived :

No. 39 Reverend William Hendel, German Reformed Minister.

No. — (near Race st.) Arthur Derr, Sexton of the German Reformed Church.

The school house of the Zion's Lutheran church is described thus : It is 37 feet by 34, two stories high, with suitable apartments for the accommodation of a schoolmaster and his family.

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### THE SCOTCH CHURCH IN ROTTERDAM.

During the years of the persecutions in Scotland in the seventeenth century, Rotterdam became the great home of banished Covenanters. Owing to the number of fugitives the congregation became so large that two stated ministers were required. In 1695-7 the present church was erected, the stones used in the building being brought from Scotland. In September, 1893, the 250th anniversary of the founding of the congregation was celebrated by a series of services.



## List of Huguenot Galley-Slaves.

RELEASED BY THE KING OF FRANCE IN THE YEARS SEVENTEEN HUNDRED  
AND THIRTEEN AND SEVENTEEN HUNDRED AND FOURTEEN.

[Continued.]

NUMERO	NOMS	Temps de Souffrance ANNÉES
9376	Isaac Apostoly	26
18560	Antoine Aquillon	18
37986	Jean Marteilhe	12
15915	Pierre Peridier	20
37997	Laurens Jacob	9
21467	Jean Senegat	16
11396	Bertrand Aurelle	24
10964	Jaques Vigne	24
15443	Pierre Gay	20
22357	Mathieu Dumy	15
11010	Moyse Reynaud	24
10952	David Comte	24
10956	Pierre Valat	24
8552	Jaques Maurel	27
17271	Jean Pierre	19
15911	Jean Daudet	20
11391	Jean Antoine Penel	24
10655	Louïs Cochet	25
21728	Pierre Roumageon	15
14080	Pierre Reymond	21
14538	Etienne Arnal	21
12086	Jean Maurin	23
13653	Jean Soulage	22
11680	Jean Genre	24
11670	François Sabadier	24
21848	Antoine Privat	15
28799	Jaques Amentier	8
30318	Jaques Cabanis	7
26591	David Roubeau	10
27972	Jean Roustan	10
26991	Pierre Serviere	11
21732	Pierre Leques	16

## SECOND PART.

## LISTE

Des Protestans qui ont souffert  
la peine des Galeres de France,  
pour cause de Religion, &  
qui en ont été delivrez en  
vertu d'un ordre du Roy, en  
date du 7. de Mars 1714.



NUMERO	NOMS	Temps de Souffrance ANNÉES
26216	Isaac Lavenue	13
11823	Pierre Dedier	24
19833	Pierre Bertaud	18
21482	Pierre Martinengue	16
25659	Jean Periez	13
25193	Claude de Beau, ou de Bos	13
11238	Pierre Boyer	25
11690	Jean Musseton	25
11825	André Thier	25
11817	Jean Bautias, dit Estran	25
11819	Jean Gachon	25
25725	Pierre Gaillard	13
11820	Etienne Fer	25
11826	François Augier	25
25712	Mathieu Demars	13
26911	Etienne Vincent	12
10997	Jean Prunier	25
19316	Jean Galien	19
11829	Etienne Poret	25
11808	Etienne Tardieu	25
7875	Pierre Serres	28
11811	Jean Bancillon	25
10987	Philippe Tardieu	26
11236	Pierre Blanc	25
37990	François Noireau	13
37996	Daniel le Gras	12
26116	Etienne Mesge	12
11812	Jaques Blanc	25
6446	Abraham Janoir	—
10981	Jean Juillen	26
9254	Jean Lardent	27
23522	Daniel Rousselin	17
10991	Philippe Ture	26
26997	François Martinef	11
29256	Garcin David	9
29292	Loüis Bourdariez	9
29095	Henry Leotard	9
29257	André Fraissé	9
29057	Antoine Dausin	9

(To be Continued.)





# HISTORICAL NOTES

RELATING TO THE

## PENNSYLVANIA REFORMED CHURCH.

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PHILADELPHIA.

### Random Thoughts.

The purpose of Christ's coming to earth was the conversion and salvation of men. This is granted by all who regard Him as the Son of God. The disciples found the new life, were born again, became converted men. The grace of God entered their hearts. They found the way of salvation. Then they were sent forth to spread the knowledge of this salvation. The Church is now the means to carry forward this work. Is the Protestant Church faithful to this duty? Is the Reformed Church true to this mission?

The conversion and salvation of men is the primary, central, vital duty of the Church. The pulpit should devote its best energies to this essential object. In some instances this is done, in others it is lightly passed over or ignored.

The list of Huguenot Galley Slaves, which is concluded in this Number, comprises the third part of the pamphlet found in Dordrecht. This part gives the names of the prisoners who were not released by the King of France in 1713 and 1714, but who remained under sentence. The list also contains the names of the vessels upon which they were serving. The publication—to all appearances at the time of the release of their fortunate fellows—of the names of the men and the ships, is remarkable. Whether this was done by the friends of the Huguenots, or by their enemies, is a matter of conjecture. From this it would appear that the names of these men, and the ships upon which they suffered, were known to the world, while the victims themselves were enduring a living death.

### The Church at Market Square.

We have a number of copies of this historical paper, (concluded in this Number of Historical Notes,) in pamphlet form, for sale at 25c each.

Mr. John Birkinbine, Engineer-in-Chief of the construction of the buildings, and electrical, water and power plants, of the National Export Exposition, to be held in Philadelphia, in September, October and November, of this year, announces that not one day of Sunday work was done in his department of the vast enterprise.

Mr. Moody is coming to Philadelphia to do evangelistic work. He is not a clergyman. He has neither Rev. before his name nor D. D. after it; but he has the grace of God in his heart.

The lay teacher of the Gospel of Christ brings more sinners to repentance than the best preacher. Where is the parallel to Moody?

### The Philadelphia Reformed Congregation in 1734.

BY HENRY S. DOTTERER.

[Read at the Commemoration by Philadelphia Classis of the 150th Anniversary of the Organization of the Reformed Church in the United States, on Wednesday Evening, September 29, 1897.]

Now we must return from our wanderings in these historic lands, and come back to our own city of Brotherly Love. Shall we take an American steamer at Southampton, and swift as the wind skim the



broad ocean, reaching home in six days? Very pleasant would it be thus to make our homeward journey. But this is impossible. We are, in imagination at least, in the distant past. It is, let us say, the year 1734. Steam is not as yet known as a motive power. We must make our way to Rotterdam, from which port communication with Philadelphia is quite frequent, if not regular. There we go to the Haringvliet, a gracht or mooring, in which lie several vessels ready to sail as soon as Palatines in sufficient number present themselves as passengers. If Captain John Stedman is in port we shall secure passage with him, for we have heard that he carries a greater number of emigrants to Pennsylvania than any other shipmaster. His business house is beside the Haringvliet. Let us hope that we have sufficient means to prepay our passage in full, with enough to spare to buy from the stewards such supplies as we shall need during the long, trying, dangerous voyage. Some of our fellow passengers, among the impoverished and down-trodden Palatines, will, we may be sure, have insufficient means, and will have to redeem themselves from indebtedness to the ship by selling themselves and their services upon arrival at Philadelphia to a farmer or other employer for a period of time varying with the sum of money due and the value of the emigrant's services. The passengers thus situated, our companions for the voyage, are known in Pennsylvania history as Redemptioners. No disgrace attaches to them; they are as worthy as their richer fellows; they are the blameless victims of the desolating wars waged by France upon western Germany. In the New World they will work out their indebtedness, become owners of land, supporters of churches, founders of estimable families, and helpers in the building up of a noble commonwealth.

After many weary weeks we shall enter Delaware bay, and a few days later our vessel will ride at anchor before the young city of Philadelphia. And now, having landed, let us inquire for the Reformed Church here. We shall be told

that there is a congregation. One will say it is the Palatine Church, another will speak of it as the Calvinist. From this we shall gather that it is a congregation accepting the Heidelberg Catechism. We shall further learn that its pastor is John Philip Boehm, who resides out in Whip-pain township; that its services are held alternately with the Lutherans, in an old frame building on Mulberry (Arch) street, near Fifth, adjoining the Friends' burying ground. The history of that congregation, which is the same as that now worshiping within these walls, has been related here during the past three days. To what has been said I will but add a statement of the circumstances attending Mr. Boehm's assumption of the pastorate in 1734, which came to my notice in the Holland archives in January, 1896. On the 24th of April, 1734, the Philadelphia congregation, after a short and unhappy experience with Mr. Rieger as pastor, gave a formal call to Rev. Mr. Boehm, who preached to congregations in the vicinity of his home. He accepted the call and in November of the same year the frame building just mentioned was rented for use in common with the Lutheran congregation. The call to Boehm was signed by forty-two members of the congregation, a large number for that early date. But though numerous they were poor; for it must be remembered that they had not been long enough in the province to accumulate any considerable means. The names of these, our ancestors, were:

Bernhard Siemndt,  
Stephan Greiff,  
Joh. Ulrich Gaull,  
John Jürg Baltz  
Johannes Jork,  
Hans Jürg Kremer,  
Lorentz Kuntz,  
Johannes Scherer,  
Jacob Utrr,  
Abraham Kintzing  
Wendel Breehbiel,  
Johann Michel Diel,  
Conrad Sattler,  
Johann Casper Ullrich,  
Jacob Zetel,  
Zacharias Schueckert,  
Elias Strecker,  
Johannes Schmiet,  
Gerhard Calleroth, Fr.  
(friend).  
Hans Jürg Strohhauer,  
Peter Heut \*

John Jacob Orner,  
Henrich Schasier,  
Daniel Steimetz,  
Franz Stettell, friend  
(friend).  
Reichert Vetter,  
Ulrich Ellen,  
Andreas Klemmer,  
Joh. Jürg Senck  
Rudolf Wellbecken,  
Joh. Jacob Senzelholzer,  
Johann Adam Klausner,  
Johann Michel Feder,  
Jacob Mueller,  
Lorentz Hartmann,  
Rudolf Messerschmidt,  
Johann Engelbert Lock,  
Valentine Reyer,  
Joh. Nicola Kwig,  
Jacob Walter,  
Caspar Heyderlich,  
Hans Adam Ribertas.

\*For two illegible letters.







## Holland and Pennsylvania.

## III.

## THE TRANSMIGRATION FROM EUROPE TO AMERICA.

The time of the States (Legislature) of the Province of Holland was frequently taken up with matters pertaining to the passage through Holland of the emigrants eager to reach the Promised Land. Here follow a few examples :

1722. The pensionary informed the assembly that again a great number of families from Germany had arrived in vessels for the purpose of being transported via England to the colonies of that kingdom, but that no preparation had been made for them ; that they had come without invitation, but that on the contrary the King of Great Britain had advised his ambassador to this country (Holland) that an order had been issued to forbid their entrance to his colonies.

1734, Dec. 11. In the meeting of the noble and mighty Lords on the 11th of December, 1734, it was stated to the assembly that from time to time large numbers of persons from the Palatinate and other parts of Germany have come to the Netherland provinces with the intention of sailing by way of England to the American colonies of Great Britain ; that at this time divers persons from the canton of Zurich, having this purpose, have come here, who having been robbed by wicked persons in Germany of the little they had when they left home, have in consequence asked for assistance in Rotterdam and elsewhere, and that in the towns and places along the Maas fear is entertained that these people, after spending what they may have brought with them, may remain in great part and become a charge upon the communities. The resolution of June 12, 1722, for the prevention of the inconveniences from the influx of large number of these people, was renewed.

1735, April 20. The deputies from Gelderland to the States-general made a proposition concerning the provision made in that province against the late influx of

emigrants intending to sail to England, and thence to America.

April 20, 1735. Archibald and Isaac Hope, merchants of Rotterdam, represented that they had advice from their London correspondents that 300 to 400 persons from Switzerland desired to pass through this country on their way to the English colonies, for whose free passage they requested permission ; that the petitioners will undertake to care for these emigrants while in this country, and that petitioners have two ships lying at the bounds of the city of Rotterdam, ready to sail with the least delay. The same day, the same firm, Messrs Archibald and Isaac Hope, made similar representations to the Their High Mightinesses the States General : They stated that the emigrants were described as well-to-do persons from Switzerland, that information had come from the upper Rhine that they have approached the frontiers of this State, where they have been detained by the officers of Their High Mightinesses with express orders to permit none to travel through the Province of Holland ; that they imagined the orders for this detention arose from the frequent coming from Germany of indigent persons ; that the petitioners venture to take the liberty of inform Their High Mightinesses that these three or four hundred persons from Switzerland are not composed of this undesirable class, but on the contrary they are not needy. The merchants asked permission to bring these emigrants over the soil of the State, and transport them to the English colonies, promising to give proper attention to them upon arrival, and agreeing to give a special obligation of their persons and property that the emigrants shall depart without expense or injury to the State. Their High Mightinesses granted this request, and directed the deputies from the city of Rotterdam to communicate this action to their principals.

April 20, 1735, the prime minister communicated to the States-General the declaration of Willem van Walsem, Rhine ship captain, trading between Cologne and Rotterdam, that he came from Cologne with his vessel, a dugout, flat-bottomed



boat, having aboard forty-five families from the duchy of Zweibruecken, who intended to travel across this country to go to the English colonies in America, but that at Schenkenhaus he was hindered from passing, and that the skipper requested permission to come to Rotterdam with these passengers. This request was granted.

May 13, 1738, was the presented a petition from the sheriff and court of Kralingen, a suburb of Rotterdam, concerning a party of two hundred persons who arrived on their way to Pennsylvania. [Requeste van Schout en Geregte van Cralingen wegens een trouw van twee honderd Personen aldaar aangekoomen, om na Pensilvanien over te gaan.]

One of the principal shipmasters of this period was John Stedman. In the proceedings of the States General permission was granted to him to transport emigrants to Pennsylvania amounting to thousands, viz: August 13, 1739, request for permission to bring 1000 emigrants from the upper Rhine across Holland for shipment to the English colonies; February 14, 1747, consent was given under a resolution of February 25, 1745, to his request to bring 2000 German emigrants, in parties of 40, 50, 60 and more, from the upper Rhine across Holland for transportation to the English colonies; March 11, 1749, for 3000; July 4, 1749, for 3000; April 30, 1750, for 3000; April 7, 1751, for 3000; February 2, 1752, for 3000.

The Hopes, Ward Stanton, John Dunlop & Co., Daniel Havart, Pierre Benezet and Daniel Cromwell, were also considerable carriers.

### Frankford Reformed Churchyard.

A friend at Frankford, Mr. George W. Geist, who is a member of the Presbyterian congregation which succeeded the Reformed, as shown in a recent number, kindly sends us copies of inscriptions on the headstones which mark the graves of several of the members of the original congregation there. Mr. Geist says: There are a half a dozen or so old grave-stones in the graveyard. I have copied

the words on a few of them and enclose them. The descendants of these early worshippers have long since forgotten their ancestral language, and there is not one to-day who could read these not yet old epitaphs."

Hier  
Ruhet in Gott  
Jacob Neff,  
Ist Gestorben den 5ten  
September 1793,  
Seines Alters 67 Jahr  
und 6 monat.

Hier Ruhet in Gott  
Maria Ax  
Geweene Ehefrau des  
Conrad Ax

Hier Ruhet in Gott  
Selig Entschlafen Die  
Gebeine Des Philip.  
Folekroth Er War  
Geboren im Jahr 1717  
den 16 October Und  
Vollendet Dieses Leben  
Den 27 Augustus Anno  
1785 Seines Alders 67  
Jahr 8 Monat Und  
2 Wochen.

Dieser Leib Liegt Hier in Ruh  
In Der Erden Kammer Seine  
Sele Ist in Got Frey von Allem  
Iammer.

### Reformed Church Literature.

In *Pennsylvanische Staatsbote*, November 8, 1774, appeared this advertisement: Es ist in der Press, und wird ehestens heraus kommen, fuer den Verfasser: Kurzgefasste Prieufungen der Lehre von dem Ewigen Evangelium. Auf Begehren vieler Fremde zum Druck befoerdert von N. Pomp, V. D. M.

A copy of Pastor Pomp's book is owned by the German Society of Philadelphia. It is described by Professor Oswald Seidensticker, in *The First Century of German Printing in America*, as a duodecimo, having as preface 16 pages and text 200 pages. It was written to refute P. Siegvoek's arguments for universal salvation. The full title of the volume is: Kurzgefasste Prieufungen der Lehre des Ewigen Evangeliums: Womit deutlich gezeigt wird, dass man die Wiederbringung aller Dinge in der Heiligen Schrift vergeblich suchet.





## The Church at Market Square.

BY HENRY S. DOTTERER.

[*Concluded.*]

Now the unthinking people allowed themselves to be led captive by Bechtel. He promised in future to teach faithfully the Reformed doctrines by conforming to the Heidelberg catechism in every respect. With this understanding they engaged him on the 27th of January, 1743, to be their minister for the term of one year, making a written contract. But scarcely a week elapsed before he requested the four chosen wardens of the congregation to subscribe to a letter omitting the 80th and the 114th questions\* from the Heidelberg Catechism. Asked why? he replied: The 80th question is not needed in this country, and the 114th (said he) was not true, because those who had become converted to God cease to commit sins, and can not only keep the commandments of God, but that it was very easy for them to do so. Whereupon the greater part of the congregation became dissatisfied; but as they had made a written agreement they had to submit until the expiration of the year. In the course of the year a gallery was built in the church, and an organ was purchased for sixty pounds and placed in the gallery. At the end of the year which the contract covered, on the 27th of January, 1744, the membership again became masters and Bechtel was discharged, and he left the church; but for the expense of building the gallery and for the cost of the organ they are responsible, and the sums paid on account or contributed for the purpose they must restore. How this can be done I cannot figure out.

But as these people are of steadfast disposition and can be relied upon, and with a view to bringing the congregation under the rules of the church, it was worth while to offer them a helping hand. But up to this time they have not made a request to come under our rules.

For when they had been released by Bechtel, and almost all the neighboring Reformed people, from far and wide, came the Sunday thereafter (the most of the members of Whitmarsh being also present) to take counsel with each other as to placing the congregation in good condition, (William de Weese, the Whitmarsh elder, testifies to this) there was not a single member present who did not vote to call me to Germantown to become the regular minister there, in conjunction with the Whitmarsh congregation. But as one must be circumspect when dealing with such people, it so happened, on the 20th February last (1744), when passing the house of a man named Meng at Germantown, I stopped to speak to him concerning these things. I informed him that I was very glad that the matter had finally been brought so far. And that if the people would

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\*The 80th question is: What difference is there between the Lord's Supper and the Popish mass? The 114th question is: But can those that are converted to God perfectly keep these (the Ten) commands?





come under the ordinances, and into Christian fellowship with the Whitemarsh congregation, whose regular minister of God's Word I was, I was heartily willing to undertake to serve them. I desired a written declaration to this effect. Meng replied: That shall be done. But they have not done so. It appears one man who has arbitrary power is opposed to coming under the ordinances. This member of the congregation upon his own responsibility, on the 11th of March, allowed a wandering minister, named Slotemaker, from Raritan, to preach in the church. And this was done without consulting the four elected elders. This information I have from one of them.

This act I regard as no better than was the taking of Bechtel. The more so because Bechtel on a Sunday in the latter part of the year of his service preached in the morning and announced that in the afternoon Slotemaker, who was then present, would preach. And this came to pass. From this one may judge that Bechtel and Slotemaker are of the same character and that they play into each other's hands.

A word as to the severe comments in this communication. Boehm, its author, had been ordained to the ministry by the Reformed clergymen in New York by authority from Holland, and he had brought the Pennsylvania congregations, as far as he was able to do so, under the rules governing the Holland Church. He looked to Amsterdam for inspiration in matters of doctrine and for guidance in matters of government. He had organized congregations in the various sections of the Province settled by Reformed colonists. This was a difficult task, requiring many long journeys on horseback into the inland wilderness. His strong, rugged character was suited for this work in those rude times. He was a rigid observer of the letter of the law of the Church, and he insisted upon entire obedience from the congregations to that law. His combative disposition not unfrequently brought him into collision with individuals both of his own and of other denominations. The announcement of the Zinzendorfian movement was the signal for instant resistance from him. He saw in its success the probable disruption of the Pennsylvania Reformed church organizations. Accordingly he exhorted the membership to shun it. Such of them as disregarded his warnings, one of whom was Bechtel, he pursued with severest censure. He issued two pamphlets, couched in strong language, in opposition to the unity movement. His vigorous exertions saved the Reformed Church from disintegration.

Bechtel was a man of quite different disposition. He was meek, averse to strife, obedient to the spirit rather than the letter of the law of the Church. He leaned to the Swiss view of Reformed Church doctrine. He did not make submission to the rules for church government prescribed by the Holland authorities; nor was he ever a beneficiary of Holland's largess. When Zinzendorf came upon the scene, Bechtel hastened to his standard. In the movement for unity of Christ's followers, he saw the



realization of his heart's desire. Doctrine concerned him little. His main endeavor was to find the footsteps of the Redeemer that he might walk therein. When Böhm was inveighing in his pamphlets, Bechtel was calmly compiling a catechism. Bechtel's work was limited to the Germantown congregation. He followed the trade of turner, and was in comfortable circumstances. In all probability he received no compensation for his religious labors. If we read the character of the man aright, his sense of duty as a follower and lover of Jesus would have recoiled from accepting pay for doing the Master's work.

Let us not misjudge these two unlike men. Both are deserving of honor. Böhm stands forth as the zealous founder and preserver of the Reformed Church in Pennsylvania. Bechtel comes down to us as a guileless teacher of the Word, who longed and prayed and worked for the salvation of men.

And now let us turn to a few more items of interest touching the Market Square Church, gleaned from the manuscripts in the archives at Rotterdam and The Hague. A letter dated 14th July, 1744, from the members of the German Reformed congregation of Germantown, addressed to the deputies of the Synods of South and North Holland, was signed by

Niklaus Achs, Eltester  
Fritrich Görtner, Eltester  
Jacob Bauman  
Christoph Meng  
George Benschel  
Daniel Kröninger  
Jacob Kunff (?)  
Jacob Weidman  
Bastian Müller  
Adam Müller

Friedrich Lorentz  
Conrad Weydner  
Hanes Büber  
Henrich Bard  
Johannes Von Sanden  
Jacob Madöri  
Johann Georg Riess  
Jacob Maag

This letter was received and read at the Synod of South Holland, held at Gouda, July 6-16, 1745.

In 1745, the Germantown congregation received some additions to its membership from a nearby source, as explained by a letter written by Rev. Mr. Böhm to the Holland supporters of the Pennsylvania churches. His words are: The Whitmarsh congregation, which at all times consisted of but few members, has, through the death of the aged, faithful elder, William Dewees, come to a standstill (because his house was at all times our church, but since his death it can be so no longer, nor is there opportunity at hand to worship elsewhere, much less the means to build a church). The lower portion of the membership has gone to Germantown, which will serve to strengthen that congregation somewhat.

In 1746, Rev. Michael Schlatter, a Swiss Reformed minister, was sent by the Holland Synods to Pennsylvania to supervise the churches here. He assumed the pastorate of Philadelphia in connection with his







duties as superintendent. He wrote letters from Philadelphia dated September 28, and October 3, 1746, which were read at the meeting of the Synod of South Holland held at Gorichem July 4-14, 1747, in which he stated that he had preached at Germantown, and that in this congregation fifty-five men had subscribed the sum of £24 Pennsylvania money. He advised making one charge of the Philadelphia and Germantown churches, with one service in each every Sunday. The congregation was in good condition. When it was further canvassed, eighty-two male members, whose names are in the Holland archives, subscribed £34 towards maintaining a pastor. A few of the principal subscribers were: Sebastian Miller, deacon, £1 5 0; Nicholas Rehbein, £1; Nicol Rausch, £1; Joh. Georg Ries, £1; Jac. Bauman, elder, £1; Paulus Geisel, £1; Christian Geisler, £1; Christoff Meng, elder, £1.

In 1747, in pursuance of his mission to introduce order among the Reformed churches, Schlatter organized a Cœtus, or Synod, subject to the Holland Church government. At the initial meeting of the Cœtus, held in Philadelphia September 29, 1747, the Germantown congregation was represented by Michael Schlatter, V. D. M., and Christophel Meng and Paulus Geisel, elders. At the second Cœtus, a year later, Mr. Schlatter was still pastor of Germantown, in connection with the Philadelphia congregation.

In 1752 a letter from Germantown congregation, dated 5th 9bris, and sent to Holland, was signed by these members:

Christoph Meng  
Paul Geissel  
Nicholas Rehbein  
Johann Georg Ries  
Johannes Zacharias  
Henrich Schellenberg

Jacob Calman  
Sebastian Müller  
Johan Conrad Schutz  
Wilhelm Hoffman  
Meleher Meng

In the church books of the Race Street Reformed church is recorded a contract with Rev. William Stoy to preach for that congregation from July 1, 1756, to July 1, 1757, for a stipulated sum. There is in this instrument a postscript as follows:

P. S. Hierbey ist austrücklich vorbehalten das weilen Hr. Pfarr Stoy allen vierzechen Tag eine Predigt auf den Sonntag in Germanton thun soll, der obstehende accord doch in allen Claüsüle (clauses?) was das Salarium angehet veststehen und bleiben soll.

P. S. It is expressly reserved that although Rev. Mr. Stoy is to preach a sermon on Sunday every fortnight, in Germantown, the foregoing agreement shall remain in force in all its clauses touching the salary.

In 1762 the church was renovated and enlarged. The rear end was taken out and an addition built which doubled its former capacity. We hear in connection with this improvement of a steeple on the church. In this steeple, we are told by the late Townsend Ward, a faithful historian,



hung the historic bell, cast in 1725, bearing the words: "Gott allein die Ehre"—to God alone the glory.

In 1771 the congregation was chartered by the Proprietaries, under the name of "The Minister, Trustees, Elders and Deacons of the German Reformed Congregation in Germantown." The names mentioned in the articles of incorporation are: "Christian Frederick Föring, the present minister, Christopher Meng, Ulrich Zollinger, John Moore and John Bockeus, the present trustees; Jacob Weidman, John Unruh, John Dedier and Godfrey Bockius, the present elders; Peter Smith, George Walter, Jacob Hoffman and Jacob Ritter, the present deacons." These incorporators are required to apply the income to "the maintenance and support of the ministers and officers of the said congregation, and their churchyards or burying grounds, and other houses which do now or hereafter shall belong to the said congregation, and for erecting a parsonage, and supporting one church more and a school house in said town."

May 10, 1794, Christopher Ottinger, on behalf of the congregation, bought two and a quarter acres, fronting on Germantown road.

This ancient church has played a patriotic part in our national history. Mr. Ward, already quoted, says: "In the battle of Germantown a battalion of Virginians, under Colonel Matthews, having been taken prisoners, were lodged in the church." Watson says: "The church was where, during the fever of 1793, Washington regularly worshipped, as often as there was English preaching, a service performed occasionally by Dr. Smith, from the Falls of Schuylkill."

A succession of distinguished divines—at least seventeen in number—proclaimed the Gospel of Christ from the Market Square pulpit, during the hundred years from the coming of Schlatter in 1746 to the pastorate of Rev. Jacob Helfenstein. This is the honored roll: Michael Schlatter, Conrad Steiner, William Stoy, John George Alsentz, F. C. Faber, C. Frederick Föring, J. C. Albertus Helfenstein, Samuel Debendorff, J. C. Albertus Helfenstein, a second time; Frederick Herman, William Runkel, Charles Helfenstein, Frederick van der Sloot, Casper Waek, John H. Smaltz, Albert Helfenstein, Jr., Truman Osborn, Jacob Helfenstein.

During the pastorate of Reverend Jacob Helfenstein a radical change took place; the congregation's old affiliations ceased, and the church took a new departure. Mr. Helfenstein dissented from certain phases of the doctrines taught in the Theological Seminary of the Reformed Church. On the 27th of March, 1853, he preached a sermon, entitled *A Perverted Gospel*, which was a forceful presentation of some of the points at issue. By degrees the ties which bound Market Square church to the Reformed Synod weakened more and more. The congregation sympathized with their pastor. The statistics of the Classis of Philadelphia of the Reformed Church show that in 1850 the congregation had a communicant membership of 425 and two Sabbath schools. In 1853, 445 communicant mem-





bers were reported. The two succeeding years, 1854 and 1855, no report was made. In 1856 the name of the Germantown church and of its Pastor, Helfenstein, disappeared from the records of the Reformed Church. A union was effected about this time between this congregation and the Presbyterian Church, which continues to the present time.

This is the history in brief of the Reformed Church of Germantown. It is, in other words, the story of the genesis of the Market Square Presbyterian congregation. The career of the old church has been marked, as we have seen, by sharp contentions, heroic labors, disheartening failures, blessed triumphs. Could the worthies of the former times be with us this day, they would with one accord give thanks to the Almighty for the outcome of their unsuccessful and successful efforts. For be it ever borne in remembrance, what they did, one and all, whether in hot controversy or in gentle ministration, was done in the firm faith of its righteousness and was meant for the glory of God. Their work has yielded a noble fruitage.

What marvelous changes Time has wrought! Look around. The prosaic market square of the olden time, once the site of the prison, the stocks and the pound, is now dedicated to patriotism and art, crowned by an ornate monument to the memory of the valorous great-great-grandsons of the primitive settlers. Where stood the humble meeting house of 1733, albeit of stone and fine for its day, this spacious temple of worship, replete with modern appointments, now rears its beauteous front, a striking example of present-day ecclesiastical architecture.

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### Church Building Funds.

The most encouraging feature of our Church work for the spread of the Gospel is, by all odds, the steady increase of the Church Building Funds. As is known to every member of the Church worthy of the name, these funds consist of contributions of Five Hundred Dollars, or multiples thereof, to be loaned by the Board of Home Missions to young and struggling congregations for church building purposes; the intention being, as the outcome in many cases has been, that these loans shall be repaid to the Board, and then loaned to another needy church, and so on indefinitely. Many of these funds have been contributed by living persons. These contributions are an indication of genuine Christian purpose, and a refutation, so far as they go, of the reputation for selfishness and niggardliness which has weighed down our Reformed Church heretofore. In the report recently published we find the following funds have been contributed, from the beginning to the present time, from Eastern Pennsylvania:

The Charles Santee Church-building Fund. Given in 1888 by Elder Charles Santee, of Christ church, Philadelphia, Pa. Loaned July, 1888, to Faith church, Baltimore, Md. Returned in 1893, and \$450 loaned to Scranton, Pa. Balance in a loan to Grace church, Altoona, Pa.





The Catharine Dietz Church-building Fund. Given in 1888 by Elder Jacob Y. Dietz, of Christ church, Philadelphia, Pa. Loaned \$400 first to Ballard, Wash., returned in 1897; now in a loan to Salisbury, N. C. Balance in Scranton, Pa.

The Malinda M. Acker Church-building Fund. Given in 1889 by Mrs. Malinda M. Acker, of Uwehland, Chester Co., Pa. Loaned to Steelton, Pa., May, 1891. The \$150 paid are now in a loan to Grace church, Altoona, Pa.

The John and Hannah Brownback Church-building Fund. Given in 1889 by Miss Mary M. Brownback, of Uwehland, Chester Co., Pa. Loaned to Steelton, Pa., May, 1891. All returned. Now \$350 in South Norwalk, Conn., and \$150 in Grace church, Altoona, Pa.

The Woman's Missionary Society of Philadelphia Classis Church-building Fund. Completed in 1891. Used in parts for several years, but now loaned to Tioga mission, Philadelphia, Pa.

The Eliza C. Knecht Church-building Fund. Given in 1891 by Miss Anna M. Knecht, of Freemansburg, Pa. Loaned to St. Stephen's mission, Baltimore, Md., January, 1893. Repaid in 1897, and loaned to Messiah mission, Philadelphia, Pa.

The Joseph Keely Church-building Fund. Given in 1891 by Mrs. Anna Keely, of Spring City, Pa. Loaned to Royersford, Pa., February, 1893.

The Tohickon Classis Church-building Fund. Completed in 1892. Loaned to Royersford, Pa., February, 1893.

The Rev. Dr. Henry W. Super Church-building Fund. Given by Rev. Dr. H. W. Super, of Collegeville, Pa., July, 1895, and loaned to Hungarian Reformed church, Bridgeport, Conn. All paid, \$300 being now in a loan to Salisbury, N. C., and \$200 in the treasury.

The Charles Santee Church-building Fund, \$500. Contributed in 1892 by Elder Charles Santee, Philadelphia, Pa. Invested in Cleveland, O.

The Anna Maria Klopp Church-building Fund, \$500. Bequest of Mrs. Anna Maria Klopp, of Womelsdorf, Pa. Invested in Denver, Col.

The Arthur and Jane Hughes Church-building Fund, \$500. Contributed by Mrs. Rosa H. Jenks, of Lancaster, Pa., in 1896. Invested in Denver, Col.

The Caroline Henry Stein Church-building Fund, \$500. Contributed in 1896 by Elder George W. Stein, of Annville, Pa. Invested in Springfield, O.

The Henry D. Hackman Church-building Fund, \$500. Contributed by Mr. Henry D. Hackman, Womelsdorf, Pa., in 1897. Invested in Springfield, O.

The William A. and Mary B. Schall Church-building Fund, \$500. Contributed by William A. Schall, of Barto, Pa., in 1897. Invested in Chicago, Ill.

The William H. Schneider Church-building Fund, \$500. Contrib-



uted by William H. Schneider, of New Hanover, Pa., in 1898. Invested in Detroit, Mich.

The Mahlon and Sallie W. Hillegass Church-building Fund, \$500. Contributed by Elder Mahlon Hillegass and wife, of East Greenville, Pa., in 1898. Invested in Lincoln, Neb.

The Francis D. Hartzel Church-building Fund, \$500. Contributed by Mrs. Catherine A. Hartzel, James M., Leidy S., R. Frank, Levi M., Wilson S., and Harvey S. Hartzel and Mrs. E. I. Murphy, of Easton, Pa., in 1898. Invested in Easton, Pa.

The Thomas T. and Emma M. Miller Church-building Fund, \$500. Contributed by Mrs. Annie E. Hart, Frank C. and Rufus W. Miller and Mrs. Florence M. Thompkins, of Easton, Pa., in 1898. Invested in Easton, Pa.

The Philip Williard Church-building Fund, \$500. Contributed by Elder Philip Williard, of Collegeville, Pa. Invested in Sioux City, Iowa.

The Freeland G. Hobson Church-building Fund, \$500. Completed by Elder F. G. Hobson, Collegeville, Pa., in 1898. Invested in Denver, Col.

### George Michael Weiss' Slaves.

There has been some uncertainty as to ownership of slaves by the Rev. George Michael Weiss, who died in Upper Hanover township, Philadelphia (now Montgomery) county, in 1761. A reference to the accounts filed with the Court in Philadelphia makes this matter entirely clear. Adam Hillegas and John Coleman (otherwise Gallman) made an appraisement of the personal estate of the deceased clergyman on the 11th day of September, 1764. After the inventory of books, furniture, etc., follows this statement:

Besides the above there is a Negro Family belonging to the said Minister deceased viz':

A Negro Man named Gideon, aged about 44 years, but now a Cripple, who is not appraised.

His Wife Jenny, aged 42 years, with a female Child about Six months old, valued at - - - - £30 0 0

A Negro Lad named Jacob, old 20 years, - - - - 50 0 0

A Negro Wench named Elizabeth, 18 years old, - - - - 40 0 0

[In the original after £40 0 0 is written "deced"—probably meaning deceased.]

A Negro Lad named Henry, 16 years old, - - - - 40 0 0

A Negro Wench named Anna Mary, 14 years old, - - - - 30 0 0

A Negro Girl named Catharina, 11 years old, - - - - 30 0 0

A Negro Girl named Margareth, 9 years old, - - - - 25 0 0

A Negro Girl named Susan, 6 years old, - - - - 20 0 0

A Negro Boy named John, 4 years old, - - - - 15 0 0

Amounts to - - - - £280 0 0





## List of Huguenot Galley-Slaves.

RELEASED BY THE KING OF FRANCE IN THE YEARS SEVENTEEN HUNDRED  
AND THIRTEEN AND SEVENTEEN HUNDRED AND FOURTEEN.

[Concluded.]

NUMERO	NOMS	Temps de Souffrance ANNEES
29273	Pierre Juillen	9
29055	Isaac Bourry	9
26118	Lotiis Bertrand	13
29060	Claude Terrason	9
14282	Jean Saverac	22

## THIRD PART.

## LISTE

Des Protestans qui souffrent ac-  
tuellement le peine des Ga-  
leres de France, pour cause  
de Religion, depuis 19. ans  
& au dessous.

## TRANSLATION.

List of the Protestants, who  
for nineteen years and less, are  
suffering the penalty of the  
French galleys because of  
their Religion.

NUMERO	Noms des Protestans, & des Galeres sur lesquelles ils servent.	Temps de Souffrance ANNEES
GALERE LA REALE BLEUE.		
27645	Noël Bicaud	12
28239	Jean Lantoeire	11
29591	Isaac Boissier	10
28811	Jean Istier	11
28614	Denis Dosten	13
28815	Claude Bechard	11
LA PATRONNE.		
35871	Jean Chabrier	5
LA VALEUR.		
28823	Jean Heugue	11
27312	Noël Guerin	13
30792	Jean Malet	9
30902	Isaac Gauchon	9
32776	Pierre Fonbonne	7
27659	Pierre Dupont	9
36647	Pierre Martin	4
34527	Antoine Milliere	5



NUMERO	NOMS	Temps de Souffrance ANNÉES
	L'AMAZONE.	
27650	Jaques Rocquete	12
27308	Jaques Olivier	12
28795	Loüis Dufer	10
28200	Guillaume Rousel	11
37639	François Rozet	3
	LA COURONNE.	
28333	Pierre Saint Jean	11
27305	Jean Peyre	12
28834	Etienne Bouyer	11
29593	Jean Verdaillon	10
28238	Jaques Granier	11
	LA FIERE.	
26129	Jean Marlier	} deux Freres { 14
26128	Jaques Marlier	
28204	David Mafré	11
29628	Etienne Apole	10
29515	Pierre Gautier	10
	LA SOUVERAINE.	
27643	François Bigot	12
	LA SUPERBE.	
27309	Daniel Pacch	11
28516	Jean Fasié	11
27374	Antoine André	12
	LA PRINCESSE.	
29643	Pierre Combette	10
31890	David Coudray	8
15261	Jean Claude de la Fosse	17
38160	Jacob Crinquer	
	L'HEROINE.	
26141	Etienne Auziere	14
29576	Jean Pougneau	10
	L'ECLATANTE.	
29574	Antoine Reynaud	10
33582	Jaques Bergeon	
28822	Jaques Isnard	10
28243	Claude Roger	11
	LA FAVORITE.	
27311	Antoine Chabrol	12
26416	Simon Cazalet	13
28829	Jaques Merlet	11
	LA FIDELLE.	
26589	Pierre Chardenon	13
27606	Moyse Bretel	12



NUMERO	NOMS	Temps de Souffrance ANNÉES
27304	Jean Manuel	12
27657	Israël Bernard	12
31211	David Marin	5
37246	Michel Clavel	3
39162	Jean Harrisson	2
	LA FLEUR-DE-LIS.	
26413	René Prat	14
36875	François Pontoux	3
	LA CONQUERANTE.	
27664	Jean Favas	12
28235	Marc Foucard	11
	LA DUCHESSE.	
28197	Jean Fize	12
28810	Jean Boudet	10
	L'INVINCIBLE.	
27376	Jean Rampon	12
27375	Antoine Rampon	12
28827	Michel Gossen	11
29624	Jean Roumicou	10
37978	Antoine Coulet	6
37562	Paul Dormon	3
37063	Pierre Barrie	3
	LA MADAME.	
37315	Jaques Comberou	12
27647	Adam Castant	12
38924	Isaac Ramon	2
	LA GUERRIERE.	
26391	Jean Deleuse	14
28819	Elie Marignan	11
28818	Jean André	11
27378	Jean Quet	12
28241	André Meyge	11
27649	Louïs Brugiere	12
28221	Laurens Paulet	11
36356	Guillaume Arnal	5
36642	Jean Louïs Daser	3
29115	Jean Volgant	10
39336	Jean Guillaume	2
	LA GLOIRE.	
26135	Antoine Rolland	14
26399	Jean Pierre Languelle	14
27302	Jaques Fontagnou	12
28830	André Bourrely	11





NUMERO	NOMS	Temps de Souffrance ANNÉES
29579	François Flessiere	11
26885	Jean Campet	13
34434	Bendie Martin	6
36964	Pierre Joseph de Rive	3
	LA MAGNANIME.	
27371	Jean Chapon	12
27906	Jean Barrandon	12
33974	Jean Maurel	6
	LA PERLE.	
27646	Adrian Triac	12
35382	Isaac Jouglà	5
	LA FRANCE.	
27651	Jean Monnejan	12
33583	Loüis Berger	6
	LA GRANDE REALE.	
26130	Pierre Marlier	14
27658	Jaques Brunel	12
19576	Joseph de Nancy	19
29583	Cezard Dorte	10
29592	Antoine Martel	10
33975	Pascal Delore	6
24861	Pierre Nadeau	15
37991	Artamant Greger	10
37998	Jean P'Allemand	3
26594	Roustan Glaize	13
31134	Pierre Muret	9
	LA VIEILLE REALE.	
22632	David Petit	16
28231	Joseph Ricard	11
28825	Fulerand Fremeau	11
33587	Jean Bourrilon	5
24693	Claude Vilaret	15
25735	David du Mas	14
28809	Isaac Esperendieu	11
28835	Loüis Favete	11
27653	Jean Fabre	12
30821	Jean Luneau	6
27314	Jaques Thomas	12
30789	Antoine Clavel	6
29627	Abraham Vigier	10
	A L' HÔPITAL.	
27996	Monsieur François Pelet Baron de Salgas	12
31880	Tobie Rocairol	8
29577	Jean Lacroix	10



# HISTORICAL NOTES

RELATING TO THE

## PENNSYLVANIA REFORMED CHURCH.

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### Random Thoughts.

Can there be an unconverted minister?  
Can there be one who will undertake to lead sinners to Christ, who himself has not experienced the change of heart?  
Can the blind lead the blind?

What mean the greed for large pay, the selfish struggles for positions of honor, the wranglings in ecclesiastical bodies? What is the inevitable outcome of the ferocious controversies—lengthened into years—carried on by leaders in the Church over theological abstrusenesses, in which the salvation of men's souls finds no place?

The history of the Reformed Church in Pennsylvania is not without examples of unworthy ministers who have stood up to proclaim the Gospel of Christ. Through them thousands have been lost to our Church. Unfortunately, too, it is the best who leave us—the wealthy, the educated, the awakened. The ignorant, the indifferent and the unconcerned feel easy under a pastor of questionable piety or smutched reputation.

Prof. W. J. Hinke informs us that a letter written in the year 1774 by Sebastian Homrighausen, of Wittgenstein, to Rev. John Philip Leydich, his brother-in-law, in Pennsylvania, has recently been discovered in the Helfrich papers, and has been added to the collection of Ursinus College.

Salem Reformed Church, Philadelphia, in which the German language is used, has occupied its present edifice twenty-five years. This event was celebrated on Sunday, October 15, 1899, by anniversary

services. Rev. Prof. W. J. Hinke made an address on the history of the congregation. The organization of this church dates back upwards of eighty years. It is an offshoot of the Race Street (now First) Reformed Church.

We are glad to learn that Dr. Good's new work, the History of the Reformed Church in the United States, is having a ready sale. In our November number will appear a review of this important volume.

### Benjamin Schneider, Missionary.

HIS ANCESTRY, HIS EARLY LIFE AND HIS CONVERSION.

Benjamin Schneider was of Reformed ancestry. His great-great-grandfather was Johannes Schneider, a primitive settler in Falkner Swamp, having bought a plantation of two hundred acres of land in Hanover township, on the 9th of December, 1718, of John Henry Sprogell. At that time the Falkner Swamp Reformed Church was not organized, but from the time of the formation of a congregation there, by John Philip Belmi, down to the present day, the Schneiders of this branch have been members there. The line from the founder of the family to the subject of this sketch runs thus:

1. Johannes Schneider, died between December 22, 1734, and January 17, 1735. He left a widow, Sophia Schneider, and five sons.

2. Henry Schneider, born about 1727; married, December 19, 1751, Catharine Reinhart; was buried October 20, 1802, aged 75 years. His widow, Catharine





Schneider, was buried October 13, 1803, aged 73 years, 3 months, 19 days.

3. Jacob Schneider, born October 26, 1752; baptized December 10, 1752; confirmed June 13, 1767; married June 6, 1780, Magdalena Gerhart; died October 27, 1840. Magdalena (Gerhart) Schneider died March 30, 1835, aged 75 years, 11 months, 4 days.

4. Henry Schneider, born August 26, 1781; married Anna Maria Nyce; died August 2, 1872. Anna Maria (Nyce) Schneider was born February 26, 1786, and died May 27, 1844.

5. Benjamin Schneider was born in New Hanover township, January 18, 1807.

The late William H. Schneider, brother to Benjamin Schneider, communicated to the writer these facts concerning the early years of the future missionary:

"Brother Benjamin left home when he was between four and five years old. He went to Pottstown to attend school. After he left Pottstown, he went to Norristown, and attended school in the old Academy. He boarded with Mr. William Powell, during his stay there. When about 16 years of age he taught school two winters in our old school house at the church. Then he went to Amherst College, took a regular course, and after he had graduated in college he entered the seminary at Andover to complete his studies for the ministry. From his youth he had made up his mind to study for the ministry, and after he had been in college some time he determined to go to some foreign country as a missionary. He so wrote to father. At first father was opposed to his going, but eventually he consented. After he was licensed as a minister, he was married to Miss Abbott, of the State of Massachusetts. Then they were sent by the Presbyterian Board of Missions to Turkey."

The aged Mrs. Rachel Nyce, now in the ninety-seventh year of her age, states that Benjamin Schneider kept school at New Hanover Square during the Winter of 1823-24. He succeeded Adam Flemmer as teacher of that ancient school. She says: "It was then his intention to be-

come a preacher and missionary. He was free from all foolish conduct; was diligent in study, and prayed upon his knees morning and evening." He lived in the family of Mrs. Nyce.

In the volume entitled *Letters from Broosa*, (1846) is given an account of Benjamin Schneider's conversion, in these words:

"It was during his connection with the Academy at Norristown that he became decidedly pious, and united with the Presbyterian church at that place. In a letter addressed to his beloved preceptor, when in the seminary at Andover, he thus speaks of his awakening and conversion: 'Permit me to allude to a slight circumstance which, I believe, I never mentioned to you before. Perhaps you will remember that, while at Norristown, on a Sabbath afternoon, after the close of Sunday School, you had a religious conversation with me in Mr. Hamill's piazza. My mind was then exercised on the subject of religion. But there was no definiteness about my feelings. I had no full, determined purpose to seek the salvation of my soul. That interview was blessed to me. In reflecting upon it, I have often thought that half hour was the awful crisis—the turning point—the pivot on which hung suspended my everlasting destiny. . . . It has often seemed to me, that if nothing had been said to me at that time, I might have been lost forever. . . . I delight to reflect on the time I spent in Norristown. It formed a new and most important era in my life. There, I hope, I found an interest in the Saviour.'"

Rev. James C. How was the principal of the academy at Norristown, and he is the person who led young Schneider to Christ.

Mr. Schneider was licensed to preach in 1833, and united with the Presbyterian Church. He was sent out as a missionary by the American Board of Foreign Missions. In 1842 he was transferred to the German Reformed Church, and for some years he was supported by it in the foreign field.



## Holland and Pennsylvania.

## IV.

## PAYMENT TO WIDOW BEHM AUTHORIZED.

The synod of South Holland met, in 1751, at Leerdam, and remained in session from July 6 to 16, inclusive.

Domine Behm having died in Pennsylvania, the sum of fourteen guilders ten stivers was upon request and on recommendation directed to be paid to his widow.

The full record upon the minutes is: "Is Do. Schlatter ook moedig verseeckt of aand Wed: J: P: Bohm maer voor eene reis eene Fleine bijstand uit de Lieve gaaven konde toegestaan werden om dat syn E. veel onkosten gedaan had om tegens de dwaling der Hernhutters te schynven." (The Reverend Schlatter also earnestly desired that a small contribution be made from the charitable collections to the widow of John Philip Behm, for the reason that his Reverence had had many expenses in a journey made to resist the errors of the Moravians.)

## Rev. Dr. Clement Z. Weiser's Lineage.

Although Conrad Weiser, the noted Indian Interpreter of the Colonial era, is one of the best known characters in our Pennsylvania history, the list of his lineal descendants is not large. An effort to construct the line from the founder of the family to the late Rev. Dr. Clement Z. Weiser revealed the fact that but few members of the connection have definite genealogical information on this subject. Mrs. C. B. North, of Selinsgrove, who is a descendant, and an enthusiastic searcher for family records, kindly furnished the missing link, namely: Philip Weiser, born September 7, 1722. The line runs:

## FIRST—JACOB WEISER.

"The eldest Weiser at present on record," writes Mrs. North, "was Jacob, born about 1590, Schultheisz, (Justice of the Peace,) of Gross Aspach, a place of note in the county of Backnang, in Wurtemberg." His son,

## SECOND—JACOB WEISER,

was born about 1625, resided in the same place, and held the same office. His son,

## THIRD—JOHN CONRAD WEISER,

was born about 1660; married Anna Magdalena Uebele; came to America, with his family, landing at New York, in June, 1710. Their son,

## FOURTH—JOHN CONRAD WEISER, THE INTERPRETER,

was born at Affstaett (the present spelling of the name), November 2, 1696; married "my Anna Eva," at Schoharie, November 22, 1720; died July 13, 1760; buried near Womelsdorf, Pa. Their son,

## FIFTH—PHILIP WEISER,

was born September 7, 1722; married, in 1748, Sophia ———; died March 27, 1761.

## SIXTH—JOHN CONRAD WEISER,

was born August 30, 1749; married Barbara ———; died February 1, 1803.

## SEVENTH—REV. DANIEL WEISER, D. D.,

was born at Selinsgrove, Pa., January 13, 1799; married (first) Lydia Ruth, and (second) Caroline Boyer; died at East Greenville, Pa., December 2, 1875.

## EIGHTH—REV. CLEMENT Z. WEISER,

son of Daniel and Caroline (Boyer) Weiser, was born October 29, 1830; married Louisa C. Gutelius; died, at East Greenville, Pa., March 1, 1898.

## Whitefield at Skippack and Falkner Swamp.

In 1740 Rev. George Whitefield, the eminent revival preacher, accompanied by his friend and financial supporter, William Seward, visited America. He preached wherever he went, and brought about a great awakening. His diary of the journey was published, as also a record made by Mr. Seward. Mr. Seward's was published under the title: *Journal of a Voyage from Savannah to Philadelphia, and from Philadelphia to England*, M.DCC.XL. By William Seward, Gent. Companion in Travel with the Reverend Mr. George Whitefield. London.

In the course of their travel, they passed through our present Montgomery county,





and preached at Abington, Skippack and Falkner Swamp.

#### SEWARD'S ACCOUNT.

From Seward's Journal we quote :

"Apl. 16, 1740. Preached to 5000 on Society Hill.

"Apl. 17. At Abington to 3000, and in the town to 10,000.

"April 22. Agreed with Mr. Allen for Five Thousand Acres of Land on the Forks of Delaware, at 2200*l.* Sterling ; the Conveyance to be made to Mr. Whitefield, and after that assign'd to me, as Security for my advancing the Money. Mr. Whitefield proposes to give Orders for building the Negroe School on the purchased Land before he leaves the Province.

"April 23. Whitefield preached to about five thousand at Neshaminy.

"April 24. Rose at five, wrote my Journal, and dispatch'd several Letters for Georgia. Came to Christopher Wigner's Plantation in Skippack, where many Dutch People are settled, and where the famous Mr. Spangenberg resided lately.—It was surprising to see such a Multitude of People gathered together in such a Wilderness Country, Thirty Miles distant from Philadelphia.—Nothing but the mighty Power of God could effect this.—Our Brother was exceedingly carried out in his Sermon, to press poor Sinners to come to Christ by Faith, and claim all their Priviledges, viz. not only Righteousness and Peace, but Joy in the Holy Ghost: and after he had done, our dear Friend, Peter Bebler preach'd in Dutch to those who could not understand our Brother in English.—Came to Henry Ant's Plantation in Frederick Township, Ten Miles farther in the Country, where was also a Multitude equally surprizing with that we had in the Morning, and our Brother was equally carried out to press poor Sinners to know God, and Jesus Christ whom God hath sent.

"There was much melting under both Sermons, but my Heart was too hard, which I was drawn to complain of to my dear Jesus, whose Blood, and nothing less, can soften it; and, forever Blessed be

his Name, he heard my Prayers, and spoke Peace to my troubled Soul.—

"At Night I was drawn to sing and pray with our Brethren in the Fields.

"Brother Whitefield was very weak in Body, but the Lord Jehovah was his Strength, and did indeed magnify the same in his Weakness, for I never heard him speak more clear and powerful.

"They were Germans where we dined and sup'd, and they pray'd and sung in Dutch, as we did in English, before and after Eating.—O Heavenly Musick ! how sweet and delightful it is to a New-Born Soul !—

"April 25. Rose at Three o'Clock, and tho' our Brother Whitefield was very weak in Body, yet the Lord enabled him to ride near Fifty Miles, to preach to about Five Thousand People at Amwell, with the same Power as usual.

"May 1. Paid Mr. Allen 2200*l.* for Five Thousand Acres of Land in the Forks of Delaware."

#### WHITEFIELD'S DIARY.

Whitefield preached in the evening at the house of Henry Antes, on Swamp creek, in Frederick township. He remained there for the night. He speaks of the farm as "a Dutch Man's Plantation." Henry Antes was long before that and afterwards until his death known as a pious man. Whitefield felt that he "seemed to have drank deeply into the consolations of the Holy Spirit," and says of his home, "surely, that House was a Bethel."

We quote Whitefield's words :

"Thursday, April 24, 1740. Was hospitably entertained with my friends last night at Montgomery, about eight Miles from Neshaminy, whither I came to make this Day's Journey the easier. Wrote some more Letters to my little Flock and Family at Savannah. Preached at Skippack, sixteen miles from Montgomery, where the Dutch people live. It was seemingly a very Wilderness Part of the Country ; but there were not less, I believe, than 2000 Hearers. Conviction seemed to fasten at the latter End of the Sermon. Travelling and preaching in the





Sun again weakened me much, and made me very sick ; but by the Divine Assistance I took Horse, rode twelve Miles, and preached in the Evening to about 3000 People at a Dutch Man's Plantation, who seemed to have drank deeply into the consolations of the Holy Spirit. We spent the evening in a most agreeable Manner. I never saw more Simplicity : surely, that House was a Bethel. The Dutch prayed and sung in their own Language, and then God enlarged my Heart to pray in ours. Many Tears trickled down my Face, and afterwards I was in a great Agony of Soul in the Field. Do thou, O blessed Jesus, who wast in all Things tempted as we are, hearken to and answer the Petitions thou didst enable me in that Hour to put up !

Friday, April 25. Rose before Day. Sung and prayed with my own Friends and the German Brethren. Set out before Sun rising, and reached Amwell, thirty five miles from Skippack, where I had to preach at six at Night."

### English Schools for the Germans in Pennsylvania.

In the MS. correspondence of the Duke of Newcastle in the British Museum is a letter requesting contributions for the support of the schools maintained in Pennsylvania for the purpose, mainly, of instructing the children of the German inhabitants "in the English language, the principles of the Protestant religion, and fidelity to the British Government." Accompanying the letter is a printed list of names of English trustees of the funds.

#### THE LETTER.

My Lord

After a tedious confinement of more than five weeks illness, I have the honour to wait upon Your Grace, by your own permission, to beg Your Grace's interest with his Majesty, for the continuance of the bounty of the late good King, for supporting the schools of the German Protestants in Pensilvania, and the other provinces of America. Your Grace well knows the importance of training up the Children of those people in the English

language, the principles of the protestant Religion, and fidelity to the British Government. These schools in which now are educated six hundred children, must immediately drop, should the usual source of the Royal Charity fail, which was a thousand pounds to be paid in three years. I know Your Grace will want no other motive to represent this affair to his Majesty, in the most effectual manner, than the natural benevolence of your own heart, and the unspeakable advantage the continuance of the Royal bounty will be, to the cause of religion and liberty, the interest of the King's Government, and the welfare of his subjects in those distant colonies. I beg leave to inclose a list of the Managers of this charity, and with my warmest prayers to Almighty God for the long continuance of Your Grace's health and influence, I have the honour to be, with the highest esteem, My Lord

Your Grace's highly obliged  
most obedient

and most Hum. Servt.

Feb. 11th, 1762. SAMUEL CHANDLER.

#### THE LIST.

The Names of the Lords and Gentlemen, Entrusted with the Moneys collected for the Use of the German Emigrants in Pensilvania, and other Provinces of North America.

The Right Hon. the Earl of Shaftesbury.

The Right Hon. the Earl of Morton.

The Right Hon. the Earl of Findlater and Seafield.

The Right Hon. the Lord Willoughby of Parham.

Sir Luke Schaub, Bart.

Sir Joshua Van-Neck, Bart.

Dr. Avery, LL. D.

James Vernon, Esq.; Commissioner of His Majesty's Customs.

Mr. Alderman Chilty.

Mr. Alderman Fluddyer.

Robert Ferguson, Esq.

Nathaniel Price, Esq.

Dr. Thomas Birch, Secretary to the R. S.

Rev. Mr. Casper Weistein, F. R. S.

Rev. Mr. David Thompson, of Amsterdam.

Dr. Samuel Chandler, Secretary to the Society, and F. R. S.



## The First Quarter Century of Falkner Swamp Reformed Church.

BY HENRY S. DOTTERER.

Read at Falkner Swamp Reformed Church, October 31, 1897.

It is an unmixed pleasure to me to be accorded this opportunity to speak to the Falkner Swamp Reformed congregation, in whose membership have been enrolled five generations of my ancestors.

Nearly two hundred years ago our forefathers began to find their way to the delightful Falkner meadows. Upon the rich land of its far-reaching lowlands, beside its copious springs and along its swift streams, they set up the primitive roof-tree. The engirdling hills were covered with the unbroken forest. The Indian still roamed at will. Wild game and wild fowl then for the first time were startled by the resounding echoes of the settler's axe.

Year after year came the colonists from the continent of Europe—from Germany, Switzerland, France and Holland, but most of all from the war-swept Palatinate, the beautiful Rhineland, the productive Wine-land. Men and women they were strong in body, broad in mind; diligent in business, upright in walk; staunch for the right; nurtured in the Christian Church.

Why came they, at peril of life, across the treacherous sea, to confront the hazards of this untried land? To escape the horrors of unholy, unceasing wars; to shake off the slavish service to the cruel behests of heartless, quarrelsome princes; to flee from all-prevading taxes and governmental robberies; to seek a refuge from religious intolerance and persecution. Men and women of high principle they were, moved by noble aspirations. Fortunate was Pennsylvania to receive colonists such as these. Fortunate for us that to Pennsylvania they came to plant their homes and to erect their altars.

Two centuries have passed. You, their descendants of the sixth and seventh generation, have taken the place of the pioneers of this favored plain. Others of their posterity—thousands in number—have spread themselves broadcast over the world: for there is scarce a land or a clime which has not at some period felt the presence and the influence of a son or daughter of Falkner Swamp.

And now, in these latter days, in this our uneventful age, exempt from war and havoc, and marked by ease and peace,\* there has arisen a longing to know more concerning our immigrant ancestors, their particular antecedents, and their individual lives. Moved by this desire, I sailed in November, 1895, for Europe, and spent the better part of nine months in searching the archives, and libraries and records, there, for information re-

\* A few months after these words were uttered, the war between the United States and Spain broke out. Fortunately it was of short duration.





garding the persons, the individuals, who migrated to these shores during the century preceding the present. I will relate somewhat of that which rewarded my quest, having reference especially to the Falkner Swamp Reformed church during its earliest years, and its pastors at that time, and something, too, as to a few of its earliest members.

As is now generally known, John Philip Bœhm began at least as early as the year 1720 to conduct religious services among the early settlers of the Reformed faith in this then new land, reading sermons and prayers and leading the singing. In 1725 at the urgent request of the most influential men amongst the pastorless people, he assumed, without ordination, the office of a minister of the Gospel. Upon accepting the call to the ministry he drew up a plan of Church government, under which three congregations were organized; namely, Falkner Swamp, Skippack and Whitemarsh. Falkner Swamp congregation was the first in which under this arrangement the sacrament of the Lord's Supper was celebrated. This took place on the 15th of October, 1725, when forty members were present. Bœhm says, in a letter to Holland: "Dit was het eerst begin"—this was the first beginning, meaning, of his assumption of the ministry. This fixes the date of the regular organization of the Falkner Swamp Reformed Church. Let me repeat: In the year 1720, the Reformed church people began to meet for devotional services; in 1725, they adopted a system of Church government, and on the 15th of October, 1725, they held their first communion. Four years later, on the 23d day of November, 1729, in the city of New York, by the direction of the Holland ecclesiastical authorities, Mr. Bœhm was regularly ordained.

Your congregation, therefore, was fully established more than six years before George Washington was born; twenty-three years before the Cœtus, whose one hundred and fiftieth anniversary we celebrate, first met; fifty years before Pennsylvania ceased to be a colony of Great Britain; fifty-eight years before our forefathers struck the final blow, which gave to us independence and to the world the most lustrous example of a government by the people.

Crucial 1776! In this centre of influence—in this flourishing, closely-peopled locality, the fires of liberty burned brightly on almost every hearth and heart. From the records of Falkner Swamp Reformed congregation have been transcribed upon the roll of heroes of the Revolutionary war many names. A few occur upon the moment.—Antes, Bender, Bernhard, Bitting, Dotterer, Feather, Freyer, Hahn, Lachman, Lick, Palsgrove, Ronchon, Reiffschneider, Schefley, Schmidt, Schneider, Specht, Weiss, Yost. They glow, imperishable, upon the pages of American history.

Of the three original churches organized by Bœhm, yours was the first. Skippack and Whitemarsh congregations have long since disbanded,



dispersed, disappeared ; Falkner Swamp church still stands forth a valiant host for the cause of Christ.

Falkner Swamp was the congregation best beloved by Pastor Boehm. It was the strongest in membership, and was least disturbed by internal dissensions. He could depend upon it to stand by him in all emergencies. Here were intermingled with his flock a smaller proportion of adherents of the "hurtful sects"—bane of the rigid pastor's peace—than elsewhere in his great field. He served it continuously for upwards of twenty-three years ; then, weary and aged, he gladly transferred it to the care of John Philip Leydich.

A statement of events in the first twenty-five years of the lifetime of this ancient congregation, as found in the records preserved in Holland, can be quickly given, for the gratifying reason that its annals are almost free from the controversies and contentions which burden the reports from the other Pennsylvania congregations.

The names of the forty persons who communed on the 15th of October, 1725, are not found anywhere in the records extant. The earliest names occur three years later.

In July, 1728, when steps were taken to have Mr. Boehm ordained, the six officers of Falkner Swamp congregation, the six of Skippack congregation, and the four of Whitemarsh congregation—sixteen in all, joined in a presentation of the case to the classis of Amsterdam. Among the names of the Falkner Swamp consistory were : George Philip Dotterer, Frederick Antes, and Sebastian Reiffschneider. At the same time, in connection with the request for ordination for Mr. Boehm, the order of church government adopted in 1725, was sent to the classis of Amsterdam, and by it approved.

In 1729, as before stated, Mr. Boehm was ordained in New York. Frederick Antes, an elder of the Falkner Swamp congregation, went to New York as commissioner to attend the ordination and to give the sanction of the congregation to certain covenants there entered into.

In September, 1730, a letter was received at Amsterdam in opposition to Pastor Boehm. It was dated May 10, 1730, and was signed by forty-four persons, who styled themselves elders and congregations of the churches at Philadelphia, Skippack, Swamp, and other neighboring places. The ground of their opposition was Pastor Boehm's alleged deficiency in education and imperfect training for the ministry. The names of these forty-four signers have up to this time not been found. Who and how many of the Falkner Swamp members were dissatisfied is therefore unknown.

On the 7th of April, 1734, forty persons communed and on the 22d of September, 1734, sixty-three.

In a report made to Holland in 1734, Pastor Boehm gave a detailed account of the condition of the Reformed church in Pennsylvania and at





the same time he pointed out how four additional ministers could be judiciously placed. He says: Falkner Schwamp and Skippack are twelve English miles apart. Oley could be combined with these points, inasmuch as Falkner Swamp and Skippack have services every three weeks, and Oley might come in between. Goshenhoppen is needy. And he adds: "The members of Goshenhoppen come to the service at Falkner Swamp, some of them a distance of 25 to 30 miles, to receive communion and to have their children baptized." He says, further: "I have now for about eight years regularly served my three congregations at Falkner Swamp, Schip Bach and Weitmarge." These officers of the Falkner Swamp congregation endorsed this letter:

Done in our Presbytery  
at Falkner Swamp,  
20th October, 1734.

Gosen Thonis (?) Elder,  
Sebastian Reiffschneider, Elder,  
Sigmundus Schmidt, Elder,  
Johannes Herb, Elder.  
Johan Heinrich Schmidt, Deacon,  
Johannes Drickdenhengst, Deacon.

The signature of the first elder is not plainly written. As no person of a name approaching that given has been a resident of Falkner Swamp, so far as my knowledge goes, the interesting question who the first elder was is left open for solution.

*(To be Continued.)*

#### REFORMED CHURCH LITERATURE.

Kirchen-Regeln | der | Reformirten Gemeinde | in Allentown. [1824.] folio, 8vo, 4pp. Owned by Henry S. Dotterer, Philadelphia.

At a meeting of the majority of the members of the Evangelical Reformed congregation in the town and vicinity of Northampton, held on the 2d of May, 1824, Wilhelm Eckert, Peter Neuhard, Johannes Rhoads, Daniel Neuhard, Leonard Labach, Abraham Spinner and Michael D. Eberhard were appointed a committee to formulate regulations for the government of the congregation. Sixteen rules, proposed by the committee and accepted by the congregation, compose the four pages of the folio.

The Doctrines of Divine Revelation, as taught in the Holy Scriptures, exhibited, illustrated, and vindicated. Designed for the use of Christians generally, and for Young Men, preparing for the Gospel Ministry, particularly. By the Rev. Samuel Helffenstein, D. D., Philadelphia: James Kay, Jun. & Brother, 122 Chestnut Street. Pittsburgh:—C. H. Kay & Co. 1842.—Bound, 8vo, 394 pp. Contains Portrait on Steel of the Author, by J. Sartain. Owned by Henry S. Dotterer.

Five Years' Ministry | in the | German Reformed Church, | on Race Street, below Fourth, | Philadelphia. | An Anniversary Sermon, | Preached, January 8, 1860, | and | An Ecclesiastical Appendix. | By | J. H. A. Bomberger, D.D. | Philadelphia: | Lindsay & Blackiston, | 1860. Bound, 8vo, 72 pages. Owned by Henry S. Dotterer, Philadelphia.





## Marriages by Rev. George Wack.

COMMUNICATED BY W. H. REED, PH. G., M. D., OF NORRISTOWN.

*(Continued.)*

- |      |           |     |  |
|------|-----------|-----|--|
| 261. | August    | 8.  | Jacob Gurdy and Mary Ann Vanfossen.          |
| 262. | September | 10. | Daniel Rittenhause and Rachal Byer.          |
| 263. | September | 19. | John Cassel and Sarah Been.                  |
| 264. | October   | 12. | John Bean and Elizabeth Keyser.              |
| 265. | November  | 14. | Jacob Mester and Cathrine Hendrix.           |
| 266. | November  | 21. | Jessie Hamshier and Mary Reppert.            |
| 267. | November  | 25. | Jacob Schellenberger and Elizabeth Springer. |
| 268. | December  | 12. | Jacob Rosenberger and Maria Dettwiler.       |
| 269. | December  | 14. | John Selzer and Hannah Groff.                |

1821.

- |      |           |     |   |
|------|-----------|-----|---|
| 270. | January   | 21. | John Greenewald and Elizabeth Concar.       |
| 271. | January   | 27. | Peter Legrant and Cathrine Nuss (widow.)    |
| 272. | March     | 11. | Samuel Herly and Elizabeth Gadwealtz.       |
| 273. | March     | 11. | Samuel Keyser and Elizabeth Grove.          |
| 274. | March     | 13. | Frederick Pruner and Lydia Umstead.         |
| 275. | May       | 4.  | Abraham Spere and Sarah Fetely.             |
| 276. | May       | 17. | Abraham Reinwald and Anna Tresher.          |
| 277. | June      | 14. | William Freas and Rachel Clare.             |
| 278. | September | 11. | Joseph Metz and Mary Beyer.                 |
| 279. | September | 9.  | Abraham Phipps and Hester Brant.            |
| 280. | November  | 1.  | George Schellenberger and Cathrine Zerfoss. |
| 281. | November  | 1.  | Samuel Sholl and Hester Kline.              |
| 282. | November  | 27. | Jacob Bisbing and Mara Phipps.              |
| 283. | December  | 4.  | Abraham Smith and Debera Spere.             |
| 284. | December  | 27. | Henry Ricker and Sarah Lees.                |

1822.

- |      |         |     |  |
|------|---------|-----|--|
| 285. | January | 1.  | Daniel Boileau and Lydia Weber.        |
| 286. | January | 6.  | Christian Keyser and Elizabeth Wagner. |
| 287. | January | 10. | John Carroll and Maria Shambough.      |
| 288. | January | 13. | Jacob Boyer and Magdalena Boorse.      |
| 289. | January | 13. | George Kline, Esq., and Maria Norney.  |
| 290. | January | 20. | John Lehman and Eva Bisbing.           |
| 291. | January | 21. | Peter Hoffman and Sarah Fulton.        |
| 292. | March   | 5.  | Jacob Levering and Margareth Gerhard.  |
| 293. | March   | 7.  | Daniel Pruner and Barbary Rittenhause. |
| 294. | March   | 10. | Benjamin Cole and Cathrine Freed.      |
| 295. | March   | 26. | Jesse Rittenhause and Cathrine Metz.   |
| 296. | May     | 5.  | Henry Boley and Elizabeth Keyser.      |
| 297. | May     | 23. | Thomas Fitzwater and Elizabeth Phipps. |



- |                |   |
|----------------|---|
| 298. July      | 23. Peter Harp and Magdalena Wever.     |
| 299. July      | 24. Hugh McCarty and Elizabeth Lehman.  |
| 300. September | 12. John Yetter and Elizabeth Merriam.  |
| 301. September | 15. George Weisel and Catherine Scheib. |
| 302. October   | 10. Samuel Hamshier and Elizabeth Haak. |
| 303. October   | 31. John Keyser and Elizabeth Cassel.   |
| 304. November  | 28. Philip Hoot and Elizabeth Cassel.   |
| 305. November  | 28. John Frick and Susannah Been.       |

(To be Continued.)

#### A TREASURED VOLUME.

Anfangs-Gründe Des general Basses (Thorough bass) für Den Ehrw. Herrn Strasberger Rockhill Tsp. Pa. by Ch<sup>r</sup>. Fortman. December, 1824. MS. Bound in Leather; 142 pages, 11 in. by 5 $\frac{3}{4}$  in. Owned by Mrs. Rebecca S. Dotterer, Philadelphia.

This "Note book" was made for Rev. John Andrew Strassburger, a widely-known divine of the Reformed Church in eastern Pennsylvania, and is now owned by one of his grand-daughters. With Charles Fortman the world has been made acquainted by William J. Buck, our Pennsylvania historian, in an article written for the first volume of Sketches published by the Montgomery County Historical Society. The title of Mr. Buck's interesting five-page sketch is : An Early Teacher of Languages and Music in Norristown. In the book prepared for Pastor Strassburger are ninety-one sacred and forty profane songs—nearly all German. Among the "profane" pieces are: Hail Columbia, Hunting Song, Hauns war des alten Hamnsen Sohn, Washington's March, and Yankee Doodle.

#### SWISS SHELTER TO REFORMED REFUGEES.

Despite the engagements to France which Switzerland had entered into, it never ceased to give shelter to the French refugees who fled to escape the persecutions of Louis—to the Waldenses and the Huguenots. After the revocation of the Edict of Nantes, sixty-six thousand emigrants are said to have found shelter in Switzerland. Amongst the Swiss cities Geneva stands out conspicuously and honorably by her great benevolence. Not to speak of the vast amount of private assistance given, the municipality spent on the relief of the religious refugees no less a sum than five million florins between 1685 and 1726.

—STORY OF THE NATIONS.

#### THE HEIDELBERG CATECHISM.

It has been the oriflamme of our Sacramental host for over ten generations. It enshrines the faith sealed by the blood of thousands and hundreds of thousands of martyrs in past ages. —CYRUS CORT.





## Rev. John Andrew Strassburger.

BY HENRY S. DOTTERER.

While in Germany, in 1896, the ancestry of Rev. John Andrew Strassburger, minister of the Reformed Church in Bucks county, was communicated to me by Jacob Strassburger, Bürgermeister of Ober-Ingelheim. The line of descent is from Johann Ulrich Strassburger, the great-grandfather of Rev. John Andrew Strassburger:

1. Johann Ulrich Strassburger, of Ober-Diebach, was united in marriage, on the 26th of February, 1715, with Maria Elisabetha, widow of a certain Peter Flücken, of Ober-Ingelheim. Their first child was:

2. Johann Andreas Strassburger, born January 19, 1716, who was united in marriage, July 21, 1751, with Catharina Rosina Kolb. Two children were born to them: Christine Strassburger, born October 2, 1751; and John Andreas Strassburger, born January 24, 1754. John Andrew Strassburger (born January 19, 1716,) came to America in the ship *Minerva*, from Rotterdam, via Portsmouth, which arrived at Philadelphia in October, 1769. On the 13th of October, 1769, he signed the declaration. He was a school teacher. He located in Hilltown township, Bucks county, and is buried in the Tohickon churchyard, in Rockhill township. The opinion is expressed by a member of the family that John Andrew Strassburger (born January 19, 1716) returned to Germany, but came out to Pennsylvania a second time, and remained here until his death. Catharina Rosina Kolb, his wife, died at Ober-Ingelheim March 15, 1771.

3. John Andrew Strassburger, Second, born, in Germany, January 24, 1754, came to America, with his father in the year 1769; married, in 1780, Eva Jäger; died April 27, 1825. He learned the trade of tanning, and was successful in amassing a considerable fortune. He and his wife are buried at Zionsville church, Lehigh county, Pa. They had seven children, the fourth being

4. John Andrew Strassburger, Third, the subject of this sketch, who was born, in Upper Milford township, Lehigh county, Pennsylvania, October 3, 1796; married (first), September 15, 1818, Catharine Stout, and (second) Mrs. Anna Worman, maiden name Stover; died, at Sellersville, Pa., May 2, 1860. Catharine Stout, daughter of Henry and Elizabeth (Kern) Stout, was born November 4, 1798; died October 7, 1838. The children of Rev. John Andrew and Catharine (Stout) Strassburger were:

Nero S. Strassburger, born August 7, 1819, married Diana E. Dickensied; died at Allentown, Pa.

Louisiana Strassburger, born November 24, 1820; married Elias Hartzell; died January 4, 1899.

Gideon Strassburger, born February 26, 1822; married, in the



West, Fanny Wood; engaged in railroading; lived and died at LaCrosse, Wis. His death occurred the latter part of 1872.

Reuben Y. Strassburger, born at Bridgetown, October 1, 1823; married, January 21, 1847, Elizabeth Z. Schwenk; died, at Schwenksville, August 14, 1872. Elizabeth Z. Schwenk, daughter of Jacob and Lena (Ziegler) Schwenk, was born, in Skippack township, September 24, 1821.

——— Strassburger (a son), born April 8, 1825; died three hours after birth.

Elizabeth S. Strassburger, born February 25, 1826; married, March 12, 1846, Dr. Aaron F. Shelly; died in Philadelphia, November 9, 1880. Dr. Aaron F. Shelly, son of Francis and Catharine (Funk) Shelly, was born, in Great Swamp, Bucks county, February 10, 1823; died in Philadelphia, October 13, 1883. They are buried at Laurel Hill cemetery, Philadelphia.

Henry Stout Strassburger, born November 2, 1827; married, September 22, 1860, Margaret Ray Graeff; resides in Philadelphia. Margaret Ray Graeff was born October 2, 1836.

——— Strassburger (a daughter), born November 21, 1829; lived only eleven hours.

Mary Strassburger, born December 20, 1830; married Jesse D. Hartzell; resides at Bridgetown, Bucks county, Pa.

Catharine Strassburger, born Nov. 16, 1832; died Aug. 17, 1834.

Andrew S. Strassburger, (twin with Sarah), born December 31, 1833; married, September 25, 1858, Margaret Amelia Lorah; died near Amityville, Berks county, Pa.

Sarah Strassburger (twin with Andrew), born December 31, 1833; died July 15, 1834.

Noah Strassburger, born February 23, 1836; died July 11, 1836.

John Andrew Strassburger studied for the ministry under Rev. Samuel Helffenstein, D. D., of Philadelphia. September 10, 1818, at Carlisle, Pa., he was licensed to preach by the Synod of the German Reformed Church. He was chosen, while still a student, to the pastorate of the charge composed of the Tohickon, Indianfield and Charlestown congregations, in Bucks county. Here he labored from the beginning to the end of his ministry, from Easter, 1818, to June, 1854. At the close of his ministry a circular, printed in English and German, was issued to the members of his congregations. The English version was as follows:

#### RESIGNATION.

After due notice, the Consistories of the four united Congregations, to wit: Indian-Field, Charlestown, Tohickon, and Ridge Road—assembled in Ridge Road Church, on Saturday afternoon, at 1 o'clock, on which occasion the Pastor of said charge handed in his resignation, viz:

On account of bodily and mental debility, I, J. A. Strassburger, resign my ministerial charge amongst you, after a servitude of thirty-six





years and three months; during which time about three thousand children were received by infant holy Baptism; fifteen hundred and ninety-five members by Confirmation, after Catechetical instructions: twelve hundred and thirty-five couple were instituted in the holy bonds of wedlock, by matrimonial ceremony; one thousand and forty-four committed to their long and solitary home, on which occasions funeral addresses were delivered.

That the great Shepherd of his flock may soon bless you again with a pious and faithful Pastor, is the solemn wish and humble prayer of yours affectionately in the Lord,

J. A. STRASSBURGER.

Ridge Road Church, Rockhill tsp., Bucks Co., July 14, 1854.

Rev. N. S. Strassburger, son of Rev. John Andrew Strassburger, was invited to become a candidate for the vacant pastorate, but he declined to allow his name to be used.

The words on the gravestone of Rev. J. A. Strassburger, in the Indian Creek Reformed churchyard, are:

Rev<sup>d</sup>. J. A. Strassburger,  
Born Oct. 3, 1796,  
Died May 2, 1860.  
As a minister of the German  
Reformed Church, he served  
the Indian Creek, Tobieken,  
Charlestown and Ridge Road  
Congregations, from April,  
1818, to July, 1854.

REV. N. S. STRASSBURGER, D. D.,

was born August 7, 1819, in the Reformed parsonage near Sellersville, Pa., and died at Allentown, June 27, 1888. He graduated from Marshall College, at Mercersburg, in 1844. He studied theology in the seminary at Mercersburg from 1844 to 1847, and was licensed to preach by Goshenheppen Classis May 13, 1847, and ordained November 14, 1847. He served as a home missionary, taking charge of weak, distracted congregations, and restoring peace, and then resigning them to form parts of charges. Thus he served Friedensburg, 1847-'59; Pricetown, 1847-'54; Huber's church, 1847-'52; Boyertown, 1848-'53; Pottstown, 1848-'63; Amity, 1849-'63; Limerick, 1853-'63; Baumstown, 1861-'63; Allentown, 1863-'81. When he resigned, in 1881, Allentown had four Reformed congregations; where he found one. He preached German and English in all his charges. He helped to organize the College for Women at Allentown, and taught there four years, as he did also temporarily in the earlier years of Muhlenberg College. He wrote the Child's Catechism in 1861, compiled the Sunday-school Hymnal in 1878, and contributed articles to the Review and Messenger. He translated several works into German, among them the Liturgy. He was stated clerk of Goshenheppen Classis, 1848-'63; East Pennsylvania Classis, 1864-'80, and Lehigh Classis, 1880, to the time of his death. He was also treasurer of Lehigh





Classis from 1880 until his resignation, a week previous to his death. He was married, November 27, 1849, to Miss Diana E. Dickenshied, a daughter of Dr. Charles F. Dickenshied, of Lower Milford, Pa. She was born November 9, 1818, and died August 15, 1890.

The record of the birth of the children of Johann Ulrich Strassburger is in the church book, now in the public office (Standesamt) at Ober-Ingelheim.

There is a handsome Protestant church at Ober-Ingelheim, which dates from the 13th century. It was restored about twenty-five years ago.

Ober-Ingelheim is located south of the Rhine on the railroad between Bingen and Mayence. It is in the midst of a rich wine producing district. The red wine bearing the brand Ober-Ingelheim is known the world over.

Additional genealogical information obtained from Bürgermeister Strassburger may be found in The Perkiomen Region, Volume Two, Number Six.

### Moravian Notes.

COMMUNICATED BY JNO. W. JORDAN, OF THE HISTORICAL SOCIETY OF PENNSYLVANIA.

#### STAGE ROUTE.

In July of 1742 the Moravians established a postal and express service between Bethlehem and Philadelphia; four postillions were appointed. The service was the following:

Leave Bethlehem on Monday and proceed as far as Falkner's Swamp, and put up at Holstein's; thence to Germantown by Tuesday evening; Wednesday to Philadelphia, and return to Germantown for the night; Thursday to Falkner's Swamp and put up at Henry Antes's; reach Bethlehem by Friday evening.

#### AUGUSTINE NEISSER,

the celebrated clockmaker of Germantown, was born at Schlen, Moravia, in 1717, and fled to Herrnhut with his parents in 1723. He married, November, 1770, Catharine Reisinger, Rev. Michael Schlatter performing the ceremony. Issue: George Henry Neisser, born 1771; Augustine Neisser, born 1774; Jacob Neisser, born 1774. The old clockmaker died at Germantown in March of 1780.

#### SEBASTIAN HENRY KNAUSS,

a son of Ludwig and Anna Margaretha (maiden name Görlach) Knauss, born October 6, 1714, at Titelsheim, in the Wetterau. He was brought up in the Reformed Church. Came to Pennsylvania in 1723. January 1, 1741, he married Anna Catherine Transue. United with the Moravian



movement while learning his trade of wagonwright with Henry Antes. Visited Bethlehem in 1742, united with the congregation at Emmaus in 1747, where he died, February 26, 1777. Union blessed with eight boys and three girls. His sons were:

Henry Knauss, born November 23, 1741.

Leonard Knauss, born January 8, 1745.

John Knauss, born November 6, 1748.

Joseph Knauss, born October 11, 1750.

Abraham Knauss, born March 1, 1755.

Jacob Knauss, born January 26, 1757.

John Ludwig Knauss, born May 17, 1759.

Philip Knauss, born October 25, 1767.

#### ENDT—BECHTEL—ANTES.

Bishop J. C. F. Cammerhoff, writing to Zinzendorf, states (1747):

"John Bechtel's house in Germantown, used for a school, was next to Theobald Endt's house, and also near that of John Stephen Benezet."

Charles J. Wister, of Germantown, who has two chairs and a walnut stand presented to his grandfather by Count Zinzendorf, told me in 1879 that the Endt house was still standing, on the west side of Germantown avenue, near the corner of Queen street. It was built of stone, 2-storied.

The Seventh Pennsylvania Synod was held in Endt's house.

Several burials were made in the garden of the Bechtel lot.

John Bechtel was ordained April 22, 1742, by Bishop David Nitschmann, at Germantown.

Henry Antes was ordained October 27, 1748, "Consenior Civilis" at Bethlehem.

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#### MOUNTAINS AND MEN.

Mountains are a blessing. They give strength to their inhabitants. They lift their children towards heaven. Their fountains bear freshness and fruitful years to the plains. Their foundations fear not the storm's wild sweep. Unshaken they breast the howling tempest. To see this and ponder over it, adds to one's strength, and nerves him in battle. They relieve the sameness of scenery; they give beauty to the landscape. With all their rugged outside, they are gentle and lovely. The tenderest plant and the tallest trees alike find their home on its slopes. It rocks cradle the baby-plant; and train the giant oak. 'Tis so with great men. They are the mountains in the landscape of humanity, pointing and lifting souls toward God and heaven.

—B. BAUSMAN.

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#### A MARRIAGE EIGHTY YEARS AGO.

Married, on the 15th inst., by the Rev. Mr. Reller, the Rev. Mr. J. A. Strassburger, of Rockhill township, to Miss Catharine Stout, of Hilltown township.—Doylestown Correspondent and Farmer's Advocate, Tuesday, September 22, 1818.





# HISTORICAL NOTES

RELATING TO THE

## PENNSYLVANIA REFORMED CHURCH.

VOL. I. No. 7. November 10, 1899.

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Perkiomen Publishing Co.,

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### Random Thoughts.

A reproach to our denomination is its failure to provide homes for the poor and helpless, and hospitals for the sick and incurable.

Whether we are less liberal than other churches similarly situated is not entirely certain. Much of our membership is in rural districts, where, at best, little more than a livelihood may be earned. In former times the tillers of the soil in the interior districts had a hard fight to make a living. They gave to the Church the minutest gifts. A cent was the rule. There was some excuse, under the circumstances. The children and grandchildren of these people regard the mite of their ancestors, it is to be feared, as quite enough. The idea of self-denial hardly enters into the matter. The mite was blessed for the poor widow, but it will be a curse to the well-to-do farmer, the wealthy merchant, or the millionaire manufacturer.

It is a sad thing to sit under a mediocre minister trying to unravel the mysteries of the theologies of the Fathers. The simple-minded folk vainly try to understand what he is saying. Can an unlearned man or woman get a blessing from such preaching? Can theology save a soul, at best? Why not teach the simple truths proclaimed by Christ—repent and be baptized, love God, and your neighbor as yourself? Every one of sound mind can be touched by appeals to accept Christ and His teachings.

We hear much in Reformed Church literature of Christ as the centre of a profound system of theology, but little of Him as the only hope of a sinful world's salvation.

### Gleams of Light.

Said a pastor from the pulpit on Sunday morning: "The King's Daughters of our congregation are doing good. They distribute flowers among the sick; they have furnished two rooms in the Home for Incurables; they do many quiet acts of kindness and benevolence, carrying comfort to the sick and distressed."

The Women's Missionary Society of one of our congregations, according to the annual report, collected the sum of seventy-four dollars and eighty-seven cents during the past year, for the cause of missions. "This sum," said the pastor, "I feel free to say, is just so much over and above what our congregation would have contributed if the Women's Missionary Society had not been organized."

An aged, widowed lady, during the greater part of her lifetime in easy circumstances, now finds herself without means of support and quite dependent upon her friends and strangers for the necessities of life. Among her friends are two who are able to give her some assistance. These two in turn have induced a wealthy Christian lady to add something. A remote relative has found it possible to make some contribution. The Church has supplemented these gifts.

Many Christian acts, by unassuming members of our congregations, are performed, unknown to any but the givers and the recipients.

The spirit of Christ's teachings is still at work. The instances stated above are gleams of light shining through the darkness of indifference and apathy.



### Death of David Boehm.

David Boehm, who died, November 3, 1899, at Leitlyville, Northampton county, Pa., was a descendant of Rev. John Philip Boehm, the founder of the German branch of the Reformed Church in Pennsylvania. James B. More, Justice of the Peace, Hellertown, Pa., kindly furnishes Historical Notes with the line of descent of David Boehm, from Anthony William Boehm down:

We begin the genealogy several generations farther back.

1. Rev. Philip Lewis Boehm was born, in 1645, at Dorheim. [Dr. Good's History of the Reformed Church in the United States, page 89.] His son,

2. Rev. John Philip Boehm, born at Hochstadt, and baptized there, November 25, 1683. He was elected schoolmaster at Worms, March 11, 1708. Before going to Worms he was married to Anna Maria Stehler, his first wife. [Prof. W. J. Hinke, in Reformed Church Messenger, May 19, 1898.] Came to Pennsylvania about 1719. They had, among others,

3. Anthony William Boehm, born at Worms, April 27, 1714; married Hannah Phillis ———; died April 6, 1766. [Historical Notes, Volume One, page 3.] They had one child,

4. Philip Boehm, born at what is now Hellertown, Pa., December 14, 1747; married Anna Barbara Schreiber; died October 10, 1832. They had four sons and four daughters—Anthony Boehm, Philip Boehm, John Boehm, David Boehm, Catharine Boehm, Susanna Boehm, Mary Boehm and Elizabeth Boehm.

5. Anthony Boehm was born at Hellertown, January 11, 1770; married Mrs. Catharine Hartman (nee Geissinger), April 1, 1801; died March 6, 1845. Five children survived them: Mary Boehm, mother of James B. More, Justice of the Peace, Hellertown, Pa.; Susanna Boehm, Elizabeth Boehm, David Boehm, Solomon Boehm. Their son,

6. David Boehm was born at Hellertown, September 15, 1812; married Hannah Sollday, of Springfield township, Bucks county; died November 3, 1899,

and was buried at Apple's Church, November 8, 1899. Hannah Sollday was born March 29, 1818, and died January 27, 1892. Three children survive: Mary M. Boehm, William H. Boehm, and Isabella A. Boehm, wife of Amundus Benner.

### The Perkiomen Region.

Number Seven of Volume Two of this serial has been issued, with these contents: Editorials.

Recent Publications: Snyder County Marriages; The Pennsylvania Dutchman, and Wherein He has Excelled; The History of the Wagenseller Family; The Origin of the University of Pennsylvania.

Days Devoted to Research Abroad—Pennsylvania Family History Found at Neuchatel.

Kilian Keely, a Primitive Settler in Falkner Swamp.

Old-Time News.

Henry Autes. A paper prepared by Henry S. Dotterer, and read at Eaglesville, March 19, 1898.

The Trappe Seventy-Five Years Ago.

Gleanings in Old Fields.

Treasured Volumes.

Our Revolutionary Sires.

Our Kinsfolk and Acquaintance. Contributed by Michael Reed Minnich.

Payments for Early Land Purchases in the Perkiomen Country.

Marriages by Rev. George Wack.

### Neuchatel.

BY HENRY S. DOTTERER.

Neuchatel, on the lake of the same name, in the eastern part of Switzerland, is a city of rare attraction to the Reformed churchman. In this section the French language prevails. A steep hill or bluff rises from the lake; at the foot, upon the sides and upon the summit of the eminence, the city is built. Grapes are cultivated here, and one is reminded of Naples and the island of Capri by the many walls and pathways upon the hill-sides, and by the men and women descending and ascending. On clear days a magnificent view spreads out before the





visitor; the lake lined with picturesque villages and landings in the foreground, the snow-covered Alps in the distance.

The cathedral, dating prior to the Reformation, is the most conspicuous object in the view of the city from the lake. The castle is beside it. They are of the 12th century, and are located on a spot about half-way up the mountain side. Here the faith of the Reformers supplanted that of the Romish Church in 1530. William Farel was the man who brought about the change. A memorial tablet was erected three hundred years after the accomplishment of this work. It reads:

Guillaume . Farel  
Reformateur  
en . 1530.  
Gloire . a . Dieu !  
Jubile . de . 1830.

We were accompanied in our visit to the old church and the environing points by two residents of Neuchâtel, of Pennsylvania ancestry, great-great-granddaughters of Philip Frederick Antes, who was a member of John Philip Boehm's congregation at Falkner Swamp, in the year 1728, and doubtless one of the founders of the congregation on the 15th of October, 1725. These ladies were Countess de Salis and Madame Godet, wife of Rev. Prof. Georges Godet. They made our visit of exceeding interest. They are thoroughly familiar with the history of the town, the church, the castle, the Reformation period and the church affairs of our times. They pointed out to us every object and place of interest, and gave us descriptions of the carvings, the monuments, the choir, the organ, the statues, and the other interior furnishings of the church, and told us of the past customs and celebrations here. At present three different congregations worship in the cathedral at alternate hours during the week and Sundays. These ladies were pleased to meet tourists coming from the home of their ancestors in Pennsylvania, familiar with the careers of those ancestors, and extended to us, during our three days' sojourn in Neuchâtel, hospitalities warm and hearty, such as delight the hearts of the recipi-

ents at all times, but especially when strangers in a foreign land. Count de Salis is a gentleman of broad culture and wedded to art; and is in charge of the local museum of art and antiquities. He is a citizen of England as well as of Switzerland. Prof. Godet is the head of the School of Theology. He was deeply interested in the sufferings of the Armenians in Turkey and of the Stundists in Russia. He issued pamphlets in French and German describing the unspeakable horrors of Turkish fiendishness, which then, and which since have even more, shocked the Christian world; and he was instrumental in collecting large sums of money to be applied to the amelioration of the condition of these unhappy Christian people. In the homes of these families we were shown many souvenirs and records pertaining to the Antes family. Countess de Salis and Madame Godet are the daughters of Charles Joseph LaTrobe, first Lieutenant Governor of Victoria, Australia; granddaughters of Rev. Christian Ignatius LaTrobe; great-granddaughters of Anna Margaretha Antes, wife of Benjamin LaTrobe; great-great-granddaughters of Henry Antes, of Frederick township, Montgomery county, Pennsylvania; and great-great-great-granddaughters of Philip Frederick Antes, emigrant from Freinsheim, in the Rhenish Palatinate, to Falkner Swamp, in Pennsylvania.

### Dr. Good's New History.

#### A Brief Review of This Important Work.

BY HENRY S. DOTTERER.

History of the Reformed Church in the United States, 1725-1792. By Rev. Prof. James L. Good, D. D., author of the "Origin of the Reformed Church in Germany," "Rambles Round Reformed Lands," and "Historical Handbook of the Reformed Church in the U. S." Reading, Pa.: Daniel Miller, Publisher. 1899. 8vo: 709 pp.

It is nearly fifty years since Henry Harbaugh gave to the Church and the world his *Life of Michael Schlatter* and





The Lives of the Fathers of the Reformed Church. From that time to this, these works have been regarded as standard authorities upon the subjects whereof they treat, and they have been used and appropriated by writers without number. They were by many considered exhaustive and final as to our early Pennsylvania Church history.

Now this is all changed. Four years ago, namely on the 20th of November, 1895, I sailed for Europe for the purpose of making search for traces of the names, nativity and history of emigrants from the Continental States to Pennsylvania—who constituted the main body of the colonists of our Province. My purpose was not at all to write Church history; that I regard as the province of others, fitted by appropriate training for the work.

In my search for names and facts as to the personality of the men who left the ports of Holland for Philadelphia, I found in the Archives of the General Synod of the Reformed Church of the Netherlands, at The Hague, several volumes and bundles of manuscripts consisting of the correspondence between the Dutch Church and the Pennsylvania Church, covering the period that the former sustained the latter, and that the latter observed allegiance to the former, say from about 1729 to 1789. Among these papers was a statement prepared by Rev. John Philip Boehm giving a full and considerably-detailed account of what happened in his experience as founder of and fighter for the infant Reformed Church of Pennsylvania during the nearly twenty-five years from 1720 to 1744. My eyes first rested upon these papers on the 7th of January, 1896. Explorer never experienced greater joy at first sight of land, long sought, now found, than did I at the discovery of this great mass of facts, written by the hands of the very actors in the dramatic scenes which marked the early years of our Church in Pennsylvania. I was the first Pennsylvanian to handle these writings since they had left our shores, one hundred to one hundred and seventy years ago. Nervous with excitement I turned

the venerable leaves; my eager eyes scanned every word on the precious pages.

In my enthusiasm I wrote to Dr. Good: "In the archives at The Hague is preserved a history of the first twenty-five years of the Pennsylvania Reformed Church, written by John Philip Boehm." A few months later, Dr. Good was in Glasgow at the International Conference of Reformed Churches, and at London. As soon as his representative duties at the Conference were ended, he crossed the North Sea, spurred by the energy and diligence which marks his pulpit, pastoral and literary labors, and repaired to The Hague to delve into the treasures of Pennsylvania Church history in the archives. In the preface to the work now under consideration he makes courteous acknowledgment of my agency in this matter.

The central feature of Dr. Good's history is the production of the minutes of the Cetus, succinct and unbroken, from beginning to end of that historic organization. This occupies three hundred and fifty pages of his book. These minutes have been carefully preserved in The Hague this hundred and more years, and now have come to light to clear up the history of the Church here during the colonial era. For this alone the author is entitled to the gratitude of the Church.

More valuable perhaps to lay readers is the wealth of information, hitherto unprinted and unknown in America, regarding the nativity and lives of the earliest Reformed ministers who came to Pennsylvania—Samuel Guldin, John Philip Boehm, Peter Henry Dorsius and George Michael Weiss. These facts were gathered not only in The Hague, but in widely separated points in Switzerland and Germany as well. In this portion of the work, as also in the copying of the Holland records, Rev. Prof. W. J. Hinke was the efficient and painstaking colleague of Dr. Good.

We must admire the judgment and discretion observed by the author in his treatment of the controversies and church quarrels which blench our Colonial



Church history. He does not—indeed, can not—ignore them; but from the almost inexhaustible mass of matter, manuscript and printed, transmitted to Holland from Pennsylvania, by the contending parties on our side to the patient Church authorities there, he extracts those facts which help to illustrate our history and lets rest in obscurity the mischievous stuff to which misguided men gave utterance.

There is an exception to every rule. I cannot refrain from finding fault with the seven pages devoted to the Reiff Accounts. Dr. Good leaves Mr. Reiff where Dr. Harbaugh left him—under the stigma of dishonesty. As far back as 1885, I took the trouble to show that Mr. Reiff was unjustly charged with dishonor. The story is too long to repeat here; but it can be seen and read upon application at the rooms of the Historical Society of Pennsylvania. Mr. Reiff was one of the foremost men of Teutonic origin in Pennsylvania in his time. He ranked with Michael Hillegass, Conrad Weiser, Daniel Hiester and Henry Antes as a man of business. He held for many years, after the occurrence of the collecting tour and trouble, the position of deputy Register General under the Provincial Government. It cannot be admitted for a moment that the authorities of Penn's government would tolerate a man of doubtful honesty in the office having to do with the disposition of the estates of the men of means of the country. It is to be hoped that our historians will take the pains to get the exact facts in this case, in order that injustice may no longer be done to Jacob Reiff.

Dr. Good's history starts a new era. Hereafter his book must be consulted by those mild historians who undertake to write church histories and personal memorials. Heretofore Dr. Harbaugh's works have served this purpose. To many of these inert authors it never occurs to take the trouble to add an original fact to what they read in the printed book. The wealth of facts marshalled in this new history will go far to furnish all that

these easy-going writers will have occasion to use.

Dr. Good's book will without question have a large sale. A new edition will in time be called for. When that time comes it may be wise to make some revision. The Reiff article, for example, deserves different treatment. The story of Schoolmaster Bachm's tribulations in Worms and Lambsheim may well be cut down one-half or two-thirds. A more particular account of Rev. John Philip Leydich, whose antecedents have recently been ascertained, deserves a place: he came with clean credentials, and served in the ministry without reproach. In some instances, too, the diction of the work is susceptible of improvement. Dr. Good is never superficial; every line bristles with facts. His style, however, is, now and then, commonplace. He is so full of his subject that he has little care for literary polish. A more dignified phraseology would be an advantage. Motley and Macaulay did not disdain elegance of expression. With these emendations the volume is entitled to stand a monument, clear-cut and sufficient, of the Colonial history of our Church.

Dr. Good's present production is the outcome of years of research. Before and since the discovery of the Pennsylvania-Holland correspondence he has repeatedly crossed the Atlantic to make historical investigations. The result is a series of valuable works on Reformed Church history, the latest being the noteworthy book now under consideration. Few stop to think of the expense and labor incurred in this work. Few possess the unselfish enthusiasm to do such work. Many there are who never, willingly, perform a service without exacting recompense. Dr. Good is not of the latter class. In true altruistic spirit, he devotes his energies, his talents, and his means to achievement for the good of others.

Will the Reformed Church appreciate the magnificent service performed by Dr. Good? The English-reading literary public in all lands will. The interest in the "Palatines" extends far beyond our Church membership.





## The Protest Against the Ordination of Rev. Boehm, May 10, 1730.

BY PROF. W. J. HINKE.

When Mr. Dotterer delivered his interesting address on the history of the Falkner Swamp congregation, in October, 1897, the names of the opponents of Rev. Boehm, who protested against his ordination, were still unknown. Fortunately this is no longer the case, for in the summer of last year, I discovered the original protest in the archives of the Classis of Amsterdam. For many years it had remained hidden, together with some other German Reformed documents, in a portfolio of Dutch letters from New York; for which reason previous investigators had overlooked it.

This protest has an interesting history. When Rev. George Michael Weiss landed in Philadelphia, on September 18, 1727, and heard shortly after his arrival that John Philip Boehm was ministering to the Reformed congregations without ordination, he protested most vigorously against his work. On October 2, 1727, he wrote to Boehm's congregation in the Conestoga valley, Lancaster county, that Boehm had no right to preach to them; that he had neither been examined nor ordained; that he had not the requisite qualifications for a minister; and that no regularly ordained minister could recognize him or his work. With such arguments he tried to invade all of Boehm's congregations, to take them away from him if possible. As a result an unfortunate quarrel disturbed the peace of the congregations for several years. Some of them, like Falkner Swamp, Whitemarsh and Tulpehocken, remained faithful to Boehm; others, like Philadelphia, Conestoga and Goshenhoppen, went over to Weiss. The most unfortunate condition prevailed at Skippack. Here the congregation was divided. The party of Weiss, headed by Jacob Reiff, and assisted by Peter and Michael Hillegas, Michael Schmidt and John Diemer, M. D., of Philadelphia, became very violent in their demonstrations against Boehm. On March 10, 1728, they broke up a service held by Boehm as usual in the house of Jacob Reiff, and refused to grant him the further use of the house. This condition of affairs became at last intolerable, and hence in July, 1728, the consistories of the three congregations of Falkner Swamp, Whitemarsh and Skippack, petitioned the Classis of Amsterdam, through the Dutch Reformed ministers of New York, to grant the ordination of Boehm by the New York brethren. This request was granted, and on November 23, 1729, Boehm was ordained in New York, in the presence of three of his elders as witnesses. On the following day a reconciliation between Weiss and Boehm was effected, in which Weiss promised to recognize Boehm and not to interfere in his congregations any more. Whether Weiss kept his promise is difficult to say; so much is certain, that Boehm complained afterwards that he had not kept it. When Weiss went to Holland, in 1730, to collect money for his congregations, the dissatisfied members at Skippack gave him their protest against Boehm's



ordination to hand it to the Classis of Amsterdam. The protest is in the handwriting of John Diemer, who also wrote another, even more slanderous, report to the Synods of North and South Holland. The protest is supported by only two very weak arguments: First, they protest because Bœhm had deceived the Classis, since it had not been their wish that he should be ordained. This is certainly a misstatement. Most of the members of his congregations and certainly all of his followers desired his ordination. Of course his enemies were displeased with his success. Second, they claim that the ordination is not valid because they had not given their consent to it. Such a claim is certainly of no force nor value. This protest, however, would not have been made, if the Classis had not ordered Weiss to leave Skippack and confine himself to Philadelphia and Germantown. The larger part of the letter is therefore filled with protests and complaints of the adherents of Weiss, that they would not accept Bœhm but were satisfied with the ministry of Weiss. When this letter was laid before the Classis on September 4, 1730, it was referred to a committee which reported, on October 2, that the ordination of Bœhm must necessarily be recognized. On December 5, 1730, the Classical deputy, J. Bakker, wrote a long letter to the "Friends and Elders of the church of Skippack," in which he admonished them to submit to the decision of Classis, to accept the ministry of Rev. Bœhm and live together in peace and harmony. This very earnest and appropriate letter did not have its desired result. Other ministers kept up the strife begun by Weiss, and after years of struggles and difficulties, the congregation ceased to exist in 1747, when Witpen was founded.

In conclusion we add the names of Bœhm's opponents:

Elders:	{	Wendel Keüpper
	{	Christophell Schnitt
	{	Gerhard (G. I. H.) In Dehaven
	{	Hans Geörg Reiff
Dewalt Jung		Willhelm (X.) Schmit
Johannes Scholl		Jagob Kebler
Johannes Lefeber		Marte Hildebeudel
Johannes (H.) Leman		Ulrich Steffen
Jost Ferer		Johan Jacob Arndt
Felix Guth		Hans Atam (H. M.) Mauer
Henrich (H.) Huwer		Johann Philb Ried
Jerg (I. G.) German		Phillips Henrich Söller
Valentin (V. H. A.) Haussammen		Johannes Lebo
Lorentz (L. S.) Schweitzer		Bastean Schmit
Johannes (O.) Willhe		Hans Philb Steinheindig
Peter Wence		Jacob Heidschuh
Nicklass Löscher		Jacob Hanf (?)
Christian Weber		Jost Schenler
Peter Borger		David Montandon
Carl Ludwig Keipper		Hans Jerg Baumann
Andres Hack		Friederich Scholl
Lutwich (X.) Schefer		Jacl Leidy
		Georg Philib Dodderer





## Marriages by Rev. George Wack.

COMMUNICATED BY W. H. REED, PH. G., M. D., OF NORRISTOWN.

*(Continued.)*

- 306. December 1. George Detwiler and Cathrine Detwiler.
- 307. December 8. Isaac Shlater and Susanna Newman.
- 308. November 9. Samuel Zearfoss and Sarah Fries.
- 309. December 12. Benjamin Waxler and Leah Yeakle.
- 310. December 22. Jacob Been and Elizabeth Johnson.
- 311. December 26. Daniel Beaver and Cathrine Detwiler.
- 312. December 31. Jacob Fisher and Mary Reinhard.

1823.

- 313. January 9. George Reiff and Cathrine Ashenfelter.
- 314. January 12. Henry Zepp and Tirza Sellers.
- 315. January 21. Jacob Landis and Cathrine Miller.
- 316. January 23. Henry Pruner and Mary Haupt.
- 317. January 23. Henry Peters and Anna Coler.
- 318. February 3. Thomas Walton and Cathrine Zimmerman.
- 319. February 20. Samuel Wringler and Mary Lehman.
- 320. March 6. Joseph Knipe and Susannah Shearer.
- 321. March 9. Henry Wilson and Cathrine Eble.
- 322. April 17. Peter Keiser and Elizabeth Been.
- 323. May 18. Henry Weikle & Porothy Rosenberger (wid.)
- 324. June 8. Samuel Fries and Maria Hoffman.
- 325. August 17. John Reaver and Lydia Steinberger.
- 326. August 21. Elijah Summers and Mary Kole.
- 327. September 4. John Godschall and Margareth Lock.
- 328. September 14. Jacob Martin and Elizabeth Sands.
- 329. September 18. Samuel Smith and Elizabeth Weigner.
- 330. September 23. Isaac Harrison and Elizabeth Miller.
- 331. October 12. William Cole and Cathrine Espenship.
- 332. October 21. Abraham Favinger and Hannah Spere.
- 333. November 6. Christian Lightcap and Margareth Hooper.

1824.

- 334. January 1. Philip Wanner and Sarah Heiser.
- 335. January 13. David Rittenhause and Sarah Smith.
- 336. January 13. Christian Detwiler and Cathrine Heebner.
- 337. January 18. Seth Q. Collom and Eliza Sorver.
- 338. February 8. Abraham Reiff and Sarah Reiff.
- 339. February 12. George Greenwalt and Sarah Concar.
- 340. February 12. Joseph Dewees and Elizabeth Lukens.
- 341. February 12. Jesse Snyder and Lydia Knipe.
- 342. February 12. Benjamin White and Cathrine Dungan.





- 343. February 12. Absolom Cromwells and Levenia Smith.
- 344. March 4. David Heebner and Mary Halm.
- 345. March 7. Henry Hunsicker and Cathrine Shoemaker.
- 346. March 14. John Bartolet and Cathrine Dettwiler.
- 347. March 25. Arnold Vanfossen and Ann Teany.
- 348. May 6. Henry Shellenberger & Sarah Thomas (wid.)
- 349. May 30. John Bucher and Rachel Wagner.
- 350. June 30. John Clemmens and Susannah Wissemmer.
- 351. June 3. William Kinny and Elizabeth Cole.
- 352. June 6. George Leidy and Margareth Scheib.
- 353. July 8. Henry Leightcap and Hannah Roman.
- 354. September 13. Enoch Castner and Elizabeth Hoffman.
- 355. October 14. Conrad Colehaur and Rachel Garner.
- 356. November 27. Philip Summers and Ann Shutt.
- 357. December 2. Jacob Schlough and Susannah Grove.
- 358. December 2. William Pluck and Mary Hellings.
- 359. December 5. John Fulmer and Mary James.
- 360. December 7. Charles Hendrix and Elizabeth Warner.
- 361. December 16. John Saylor and Mary Heyser.
- 362. December 23. Jonathan Faley and Elizabeth Hartenstine.
- 363. December 28. Mathias Custerd and Eleanor Tyson.

## 1825.

- 364. January 16. Samuel Hechler and Ann Rosenberger.
- 365. March 10. Samuel Pluck and Margareth Hallowell.
- 366. March 24. George Streevey and Margareth Dager.
- 367. April 17. Martin Hunsberger and Mary Zieber.
- 368. October 9. George Hoot and Cathrine Weber.
- 369. October 20. Jacob Lehman and Hannah Jones.
- 370. November 17. Anthony Whitby and Mary Metz.
- 371. November 17. Michael Stoneback and Susannah Hoffman.
- 372. November 20. Daniel Cassel and Magdalena Oberholtzer.
- 373. December 11. Abraham Hendrick and Maria Metz.
- 374. December 11. George Lehman and Hannah Trumbar.
- 375. December 18. John Stetler and Eliza Kunckle.
- 376. December 20. Jacob Kolb and Susanna Cassel.
- 377. December 22. John B. Reiff and Elizabeth Tyson.
- 378. December 22. Lewis Ott and Levea Gerhart.
- 379. December 29. Eli Stauver and Hannah Stauver.

## 1826.

- 380. February 21. John Lehman and Nancy Spere.
- 381. March 21. Joseph Hübner and Susannah Lethera.
- 382. April 6. John Groff and Mary Knipe.
- 383. June 26. Isaac Batehelor and Anna M. C. Rittenhause.
- 384. July 9. Henry Yawn and Catherine Buchamer.



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| 385. July     | 12. Andrew Hide and Suphia Hooven (widow.)     |
| 386. July     | 25. Christian Rittenhause and Hetty Metz.      |
| 387. August   | 31. Jesse Bowman and Hannah Snyder.            |
| 388. October  | 8. Henry Kolp and Maria Kolp.                  |
| 389. October  | 26. James Yost and Elizabeth Dettera.          |
| 390. October  | 31. Mathias Tyson and Sarah Myers.             |
| 391. November | 9. Joseph Cassel and Rebecca Heebner.          |
| 392. November | 23. Jacob Stover and Anna Stover.              |
| 393. November | 30. Jacob Printz and Sarah Rex.                |
| 394. November | 2. Benjamin Dettweiler and Anna Ursilla Dager. |
| 395. December | 14. Samuel Eckel and Cathrine Leydie.          |
| 396. December | 23. Andrew Keel and Elizabeth Summers.         |

(To be Continued.)

## The First Quarter Century of Falkner Swamp Reformed Church.

BY HENRY S. DOTTERER.

Read at Falkner Swamp Reformed Church, October 31, 1897.

[Concluded.]

On the 3d of April, 1737, thirty-seven communed; and on the 17th of September, 1738, eighty-nine.

A report sent to Holland in 1739, stating that Falkner Swamp congregation always has four elders and two deacons, was signed on the part of the congregation thus:

Eltesten und Diac,  
der Gemeinde zum  
Falekner Schwam  
... attestiren  
d. 4 februri  
1739.

Bastian Reiffschneider, Eltester  
Jacob Krauszen, Eltester  
Johannes Driektenhengsz, Eltester  
Johannes Dunkel, Eltester  
Andreas Weisz, Diac  
Joh. Diter Bucher, Diac

In the same report, Pastor Boehm makes a statement regarding the accommodations for having worship which does not correspond with the impression heretofore held, and which is rather surprising in view of the large membership in Falkner Swamp and vicinity. He writes: "Zum Falekner Schwam, zu Weitnarge, Oley, und Philadelphia, wie auch auf den neben Platzen, wird Gottesdienst bey allen gemein in Häussern und Scheuren wie man kann, mit grossen behulf gehalten." (At Falkner Swamp, Whitmarsh, Oley, and Philadelphia, and at the neighboring places, making shift as best we can, we hold divine worship in houses and barns.)

As regards schoolmasters, Mr. Boehm made a more encouraging report: My congregation at Falekner Schwam is well supplied by the school-





master Johannes Reiffschneider, and at Philadelphia is one named Johannes Berger . . . but neither can live from the office, for the reason that the people in this country (except in Philadelphia and Germantown, where they live close together,) are scattered over a large territory and not enough children can be brought together to yield a living for the schoolmaster.

The congregation was steadily growing. In 1740, at the communion held on the 26th of April, one hundred and fifty-two were present.

It would have been proper to mention, earlier in this paper, that from the year 1729 the Reformed Church of Holland, the national church of that country, had been giving help to the needy congregations—which meant all of them—in Pennsylvania. The people of that noble country were at all times eager and able to send ministers, schoolmasters, Bibles, hymn-books and money to this western land, as indeed they were doing, and to this day are doing, to many other countries throughout the world. The Hollanders, while giving freely, wished to give wisely. They made frequent inquiries as to the state of the Reformed Church and its needs in Pennsylvania. Their object was to supplement the means and the efforts of the people here. Before 1740, the Synods of South and North Holland desired to know how much our congregations would undertake to contribute toward the salary of a pastor. The answer of Falkner Swamp was in these interesting terms:

Die Gemeinde im Falkner Schwam verbindet sich jährlich gewiss und ohnefehl vor eines Predigers Sallarium zu zulegen zehen Pfundt sagen 10 Pfund, hiesigen landes Geldes, und zwantzig buschel Haßern: welches attestiren

Der Gemeinde  
im Falkner  
Schwam  
d. 6. Januarj  
1740

Johannes Drickdenhengst, Eltester  
Johannes Dunkel, Eltester  
Fridrich Reymer, Eltester  
Jacob Krauss, Eltester  
Johann Diter Bucher, Diacon  
Adam Röder, Diac.

The congregation at Falkner Swamp will obligate itself to contribute, annually, certainly and without fail, toward a pastor's salary, Ten Pounds, say 10 Pounds, money of this province, and twenty bushels of oats, which we attest for the Falkner Swamp congregation, this 6th of January, 1740.

Johannes Drickdenhengst, Elder  
Johannes Dunkel, Elder  
Fridrich Reymer, Elder  
Jacob Krauss, Elder  
Johann Diter Bucher, Deacon  
Adam Röder, Deacon

The latter part of 1741 came trouble to the congregation and the pastor, which extended all through 1742 and over into 1743. In the year 1741, Count Zinzendorf came to Pennsylvania, and proposed to some of



the most active German churchmen, in all the denominations, a movement to bring them into a unity for the advancement of the cause of Christ; not an obliteration of the old church names, nor even of the congregations, but an association of those most highly blessed with spiritual graces for mutual edification and growth in love for Christ, with the view of reacting beneficially upon the average membership, and kindling in them a heartier piety. Henry Antes, a member of Falkner Swamp Reformed church, warmly embraced the purposes of the Count, and acted largely as his spokesman in his intercourse with the Germans of Pennsylvania, by whom Antes was greatly honored. On December 15, 1741, Antes sent out from his home in Frederick township, a call for a meeting of the sympathizers with the advance movement. Pastor Boehm, seeing danger and disruption for the Reformed Church in this, at once opposed the scheme with all the power at his command. Henry Antes and John Philip Boehm, each sincere to the utmost degree, were at variance, and never became reconciled. Boehm issued a pamphlet in opposition to the Count's purposes, and obtained to it the endorsement of the consistories of the Reformed churches. The date of the signatures was in the months of February and March, 1742. The officials of Falkner Swamp who supported Pastor Boehm, were:

Joh. Dirk den Hengst, E.

Joh. Dunkel, E.

Friedrich Reimer, E.

Joh. Jacob Kraus, E.

Joh. Ditrich Bucher, D.

Adam Röder, D.

Jost Bitting, a member of Falkner Swamp congregation, also was identified for a time with the Zinzendorian movement, which ended in the formation of the Moravian church of Pennsylvania. Bitting afterwards renewed his connection with the Reformed congregation. No further withdrawals were suffered by the congregation, so far as known.

Despite the agitation caused by the Zinzendorf movement in Pennsylvania in general and in Falkner Swamp in particular, the congregation here flourished. In the year 1743 a phenomenal increase in membership was witnessed. No cause is assigned. From 152 communicants in 1740, the number increased to 236 in 1743. Let me give you the statement as it is recorded in the records in Holland, in the language of that country:

1743

den 26. Maart, 131, en den 24. April, 105,

236

N. B. Weyl de communicanten veel werden,

zo wordhet H. Avondmaal daar telkens 2 maal gehouden.

Translation: March 26, 1743, 131, and April 24, 105, total 236. N. B. As the number of communicants was large, the Holy Supper was held there on two occasions.

It is possible that some members communed on both occasions. We are further informed that on March 26, the communicants comprised





71 men and 60 women, and on April 24, 56 men and 49 women; and that included among them were 5 young men and 8 young women who came to the table for the first time. In the Fall of 1743, the report is: At Falkner Swamp, now named New Hanover township, 11th of September, 66 men and 63 women communed; and on the 9th of October, 55 men and 55 women. In the Spring of 1744 "auff die Heil. Ostern" 110, and on April 23, 103—a total of 213, communed.

In the Spring of 1744 Pastor Bœhm, reporting upon the condition of the Pennsylvania Church, said, concerning Falkner Swamp:

De Gemeente te Falkner Schwam heeft een van hout wel gebouwde Kerke opgerecht, welke langen tyd kan duuren; maar sy is nog by de sestig pond op schuldig. En sy heeft als nog geen woonhuysen, nog voor den predicant, nog voor voorlezer.

The congregation at Falkner Swamp has erected a well-built church of wood, which will last a long time; but they are yet about sixty pounds in debt. And they have as yet no dwelling house, either for the minister or the schoolmaster.

On the 15th of September, 1748, Rev. John Philip Leydich came to Philadelphia, and not long after that he relieved Rev. Mr. Bœhm of the Falkner Swamp congregation. In a pamphlet printed in Philadelphia in 1748 Mr. Bœhm speaks affectionately of this congregation: "Welche letztere (Falkner Swamp), meine liebe und mir anvertraute Gemeinde über 23 Jahre gewesen, nun aber wegen meiner heran nahenden Ohnvermögenheit in meinem Alter, da ich die Reisen nicht lang mehr auszustehen getraue, gern und willig zu der Gemeinde Besten an D. Leydich samt der neuen Gemeinde in Providenz, übergeben hab." [The last of which (Falkner Swamp) was my beloved congregation, confided to my care for more than twenty-three years; but now by reason of the rapidly approaching infirmities of age, which, as I dare not much longer venture to make long journeys, I gladly and willingly, for the congregation's best interests, hand over, together with the new congregation in Providence, to Domine Leydich.]

At the second Cœtus, held 28th September, 1748, at 10 a. m., in the new church in Philadelphia, John Philip Leydich preached from Ephesians 6: 23, 24. At this Cœtus the pastors and elders subscribed a declaration that they are attached with heart and soul to the Heidelberg Catechism and the canons of the Synod of Dort of 1618 and 1619, and that they will unalterably hold to them—"dass wir dem Heydelbergischen Catech. und denen Canonibus Synodi Nationalis Dortracane von 1618 und 1619 mit Hertz und Seel zugethan sind, und uns auch unverändert daran halten wollen."

John Philip Bœhm, then pastor, and John Philip Leydich, soon to become pastor, of Falkner Swamp church, and Fridrich Reimer, elder, lay delegate to the Cœtus, were among the signers to this declaration.





### Letter from a Holland Friend.

Dr. L. Overman, the Secretary of the General Synod of the Reformed Church of the Netherlands, Curator of the Church Archives at The Hague, and editor of Church publications, is one of the busiest men in Holland. He is at the same time one of the most genial and obliging of church officials. In manner and method he is entirely like an American. His sunny disposition makes him popular with all who have intercourse with him. He speaks our language, but prefers the Dutch or French. Several mornings, while the editor of Historical Notes was making researches in the Archives, Dr. Overman came in to see what progress he was making, and what assistance he could lend. On one such occasion he asked, in English, a conundrum involving a pretty play on words. In this way he made the stranger feel quite at ease. Recently, we sent the booklet, entitled *The Church at Market Square*, to the Archives. In reply we have this formal acknowledgment, which we give in the original:

ALGEMEENE SYNODE

DER

NEDERLANDSCHE HERVORMDE KERK.

N<sup>o</sup>. 521.

's Gravenhage, den 3den November, 1899.

Ik heb de eer U te berichten, dat het boekgeschenk:  
„The Church at Market Square” en „Historical Notes”,  
door U aan de ALGEMEENE SYNODE DER NEDERLANDSCHE HER-  
VORMDE KERK aangeboden, is ontvangen.

Het is mij eene aangename taak U voor dit geschenk te be-  
danken, en ik heb de eer met de meeste hoogachting te zijn

De Secretaris van de Algemeene Synode der  
Nederlandsche Hervormde Kerk,  
L. OVERMAN.

Aan  
den Heer Henry S. Dotterer  
te  
Philadelphia.

### Gosen Thonis.

The name of Gosen Thonis, an elder of Falkner Swamp Reformed congregation, in 1734, appears on page 89 of Historical Notes. As to the doubt of the correctness of this name Prof. Hinke writes us: “I notice in your article on Falkner Swamp that you question the reading of ‘Gosen Thonis’. My photograph shows that it is certainly correct. Only one must remember that we have no longer the original letter of Bæhm. The Dutch copy is a translation made in Holland. Bæhm always wrote German.”



## Record of a Methodical Church Officer of the Past Century.

Jacob Hiltzheimer was an officer of the German Reformed congregation of Philadelphia. Recently a record kept by him has been presented by A. W. Parsons, one of his descendants, to the First Reformed church of Philadelphia, which is the present name of the original congregation. We copy some of the more interesting entries. On the inside of the front cover is written:

This book

Contains The Orders given on Mr. W<sup>m</sup>. Von Phul,  
Treasurer to the Vestry of the German Reformed  
Congregation.

Philad<sup>a</sup>., January 19<sup>th</sup>, 1784.

Kept by Jacob Hiltzheimer,  
a Member of S<sup>d</sup>. Vestry.

1784. January 19	An order on W <sup>m</sup> . Von Phul Treasurer in favour of Dielman Beck for the above Sum, fifty Pounds being Money Borrowed and Six pounds is the interest in full.	£56 0 0
------------------------	---	---------

Signed

Number 1	Philip Odenheimer Jacob Schreiner
-------------	--------------------------------------

26	An Order on the Same Treasurer in favour of Philip Boehm of Twenty two Shillings as p <sup>r</sup> acc <sup>t</sup> N <sup>o</sup> . 2 filed.	1 2 0
----	---	-------

Signed

N <sup>o</sup> . 2	Ph. Odenheimer J <sup>n</sup> . Hiltzheimer
--------------------	--

26	An order In favour of John Kluges Twenty three pounds Eleven shillings being the full ballance of his account for painting the Church after deducting five pounds a sum he greed to give towards said painting as p <sup>r</sup> acc <sup>t</sup> Number 3 and filed.	23 11 0
----	--	---------

Signed

N <sup>o</sup> . 3	Philip Odenheimer J <sup>n</sup> . Hiltzheimer
--------------------	---

Apr. 5	An order on M <sup>r</sup> . W <sup>m</sup> . Von Phul Tre <sup>r</sup> in favour of the Reverend M <sup>r</sup> . Weiberg for Seventy five pounds, 3 Months Salary	75 0 0
--------	---	--------

Signed Philip Odenheimer

Number 7	John Baker
----------	------------





Ap <sup>l</sup> . 5	An other order on Ditto in favour of S <sup>d</sup> Weilberg for fourteen pounds being for Wood.	14 0 0
	Signed P. Odenheimer	
	No. 8	And <sup>w</sup> . Hertzog

---

Ap <sup>l</sup> . 5	An order in favor of Jacob Schneider for one pound, being 3 Months wages for Blowing the Bellows of the Organ	1 0 0
	Sig <sup>d</sup> P. Odenheimer	
	Jacob Schreiner	

---

Ap <sup>l</sup> . 5	An order In favor of Conrad Schlemmer for Three Pounds being 3 Months Salary for Keeping the Church Clean, and Keep the Boys in order & give Notice to the Vestrymen when the President shall order a meeting.	3 0 0
	Sig <sup>d</sup> P. Odenheimer & W <sup>m</sup> . Rush	

---

Ap <sup>l</sup> . 5	An order on Mr. W <sup>m</sup> . Von Phul Treasurer in favor of Christopher Schreiner School Master for Eight pounds fifteen shillings £3 15 0 being three Months Salary Playing the Organ and five pounds is for Teaching poor Children	8 15 0
	Sig <sup>d</sup> P. Odenheimer Charles Seitz	

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#### SELF-DENIAL.

The Christian and the cross are inseparable. The cross is the symbol of self-denial and suffering for the good of others for Jesus' sake. To many this is a hard saying, an offense. They approve the many sweet things said by our Saviour, but when it becomes clear to them that no one can follow Jesus without self-denial, they are disappointed, displeased, offended, and repelled; so that in the end they forsake Him and thus crucify Him anew. Oh, what a pity! Let us not deceive ourselves. Jesus distinctly declares that no one can follow Him, be worthy of Him, or be a true disciple, unless he deny himself, and take up His cross daily. Those who truly love Jesus rejoice in the cross. It is their divinest symbol. Paul found but one thing worth glorying in—it was the cross. So every true follower of Jesus, for the joy that is set before him, endures the cross, despising all the shame, and finds an ample reward in the consciousness of doing good, and the promise of a life of glory with Christ in eternity.

—E. F. WIEST.



# HISTORICAL NOTES

RELATING TO THE

## PENNSYLVANIA REFORMED CHURCH.

VOL. I. No. 8 December 10, 1899.

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Edited by Henry S. Dotterer.

Perkiomen Publishing Co.,

1605 N. THIRTEENTH STREET,  
PHILADELPHIA.

### Franklin Square's Dead.

Along the northern limits of Franklin Square, Philadelphia, rests the dust of thousands of the early comers from the continent of Europe to Pennsylvania. In the year 1741 Tho<sup>s</sup>. Penn directed the surveyor general to survey to the congregation of the German Reformed church of Philadelphia a piece of ground 306 feet in length, north and south, and 150 feet east and west, in the North-west (now Franklin) Square, for use as a burying ground. For nearly one hundred years the Reformed Church people who came from Germany, Switzerland and Holland, —the Palatines and Huguenots—at the end of their life's work were laid to rest in this Gottes-Acker. Some sixty years ago the Reformed congregation was rudely surprised by the contention on the part of the city that the burial ground must be surrendered, to become a part of the public square. After years of litigation the city's claim was established through the courts.

Some of the remains of the dead were removed; but the great majority of the graves were not disturbed, except that the head-stones were turned down and covered with a layer of earth. Now the green sod covers the ancient cemetery, broad paths have been laid through it, and lofty trees tower above it. Hurrying crowds daily pass over it unmindful and uninformed of the fact that they are treading upon ground which covers the foreparents—if not their own—of many thousands of the dwellers in the great city.

\* \* \*

This portion of Franklin Square would afford a suitable spot upon which to erect

a memorial to the Colonial immigrants of the Reformed faith. Here a stately marble or granite shaft might appropriately be erected to tell the present and coming generations of the vast body of Reformed Church members who came in the Provincial period from the Protestant countries of Europe. It should bear designs emblematic of their faith and representative of their nationality. It should be generously costly and richly artistic.

And who is to pay for the monument to be thus magnificently reared? Shall our Reformed Church membership be burdened with such an undertaking? By no means. Depleted and weakened by the untoward influences heretofore referred to in these pages, this can not be expected. From some one or more of the hundreds of thousands of their descendants now holding other denominational connection, among whom are many, as is certainly known, who have the abundant means and the liberal spirit, it must come. Gifts of a hundred thousand dollars—nay, of a million dollars—are quite a common occurrence in these our days, for public purposes. Is not this which we propose a most laudable object?

The Boers of South Africa are a branch of our international and interracial Reformed communion. Two hundred years ago their ancestors were Hollanders of good degree. They carried their national religion with them to South Africa, and we now hear of the celebration of Nachtmahl there as we do of the Nachtmahl in interior Pennsylvania.





### A Happy Christmas.

The happiest of the millions who have had a Merry Christmas, was, possibly, a blind young woman, suffering from spinal meningitis, who is a member of one of our city churches. When five years old she lost her sight. For twenty-three years she was protected and provided for by loving members of her family. Death came and took away her mother; misfortunes followed, and deprived the invalid of her other care-takers. She was in dark distress. The King's Daughters applied for admittance for her into the Home for Incurables. Room was made for her. Upon the payment of one hundred dollars she might come. Her pastor was asked to call upon the members of her congregation for contributions. The second Sunday before Christmas at the morning service he stated the case from the pulpit. Apart from the regular Sunday collection, the members brought forward gifts of love—licke given, they say in Holland; during the day more was given; at the evening service the sum required, and more, was made up. On Wednesday before Christmas the poor invalid was taken by the Daughters to the Home, where every possible comfort will be provided. She was happy. When her friends went away the sufferer was singing for joy. To this poor child of sorrow and pain came a Christmas more delightful than to any favored son or daughter of wealth, in all the land. And to those who made it possible for her to be so placed, came a pleasure akin to hers.

It is refreshing to look down the long list of donations to Bethany Orphans' Home. Our people give to it freely. They like to do it. They see in giving to the orphans a practical charity. If we had homes for the aged poor, or hospitals for the needy sick, our Reformed Church people would respond with their gifts with as much alacrity as they do for the orphans.

It is not enough that we keep our Reformed people in our congregations. We should get others in.

We cannot find words to thank Jacob Hiltzheimer for thoughtfully jotting down in his Memorandum book the principal occurrences in the affairs of the German Reformed Church of Philadelphia. In this number we give a number of extracts from his record. One hundred and sixteen years have passed away since he made his notes. Compare the doings of the city Vestry of that day with the transactions of your Board at this time. How great the changes!

Before and after 1784 the children were taught on Sunday afternoons in the Reformed Church of Philadelphia. More than one hundred and sixteen years ago. It was before the era of Sunday School literature. International lessons, illustrated papers, wall maps, Sunday School libraries—all these were unknown then. But an eminently suitable book for study was at hand and was used. It was the Heidelberg Catechism. Where is another Sunday School that dates back one hundred and sixteen years?

One of the Woman's Missionary societies of our Church has taken up the study of the heroines of the Church in Reformation days. After the regular business has been transacted an hour is devoted to reading, the subject being one of the characters in Dr. Good's *Women of the Reformed Church*, as published in the *Reformed Church Magazine*. In December it was Electress Louisa Henrietta of Brandenburg and her Hymn. She was descended from William of Orange and Coligny. The hymn, *Jesus meine Zuversicht*, which is still sung at the funerals of the royal family of Prussia, was written by the Electress.

Be good. Do good. It is easier to do good than to be good. It is better to do good than simply to be good. Doing good, at the same time, leads to doing good. To be good only is of trifling value. "Faith without works is dead." Is it not worth while to think over this? Practical Christianity is best.





We could wish that Mr. Hillegas had made plainer, in Oom Paul's People, the Boers' religious relations to the Holland Reformed Church, and thus to the Reformed Church the world over. A scion of the house of Hillegass, which has been trained by Dr. Weiser, father and son, for fifty years, and whose adherence to the Reformed faith goes back at least as far as the persecutions of the Huguenots, he could have set forth, in a hundred words, a historical fact unknown, possibly, to nine-tenths of the thousands in America and England and their colonies who will read his book.

### Dwight L. Moody.

No other man of our time did as much to bring souls to Christ as Dwight L. Moody. He was a business man, not a clergyman. He appealed directly to the sinner. In no discourse delivered by him did he omit to emphasize the solemn importance of conversion. Creeds, denominations, all extraneous considerations, he eschewed. This is different from the pulpit in general. The result was different. He is dead. Thousands of saved men remain to laud him and his works.

### An Heirloom.

The editor of Historical Notes has recently been presented with a walking-stick, made of ebonyized bamboo, which was presented some eighty years ago to Rev. Casper Wack by members of the German Reformed Church of Germantown, of which congregation he was then the pastor. It is so constructed as to serve the double purpose of a cane and a pipe. The handle is the bowl of the pipe, and by unscrewing the stick about the middle a mouth-piece for smoking is disclosed. This ingenious piece of workmanship descended to Mrs. Abigail Pannebecker Gerhard, of Philadelphia, who is a granddaughter of its original recipient. The editor, who has been for more than forty years a friend of Mrs. Gerhard and her family, greatly appreciates this gift, which came to him appropriately at the Christmas-tide of 1899.

### Recent Publications.

**Leaders of the Reformation.** By Joseph Henry Dubbs, D. D., LL. D. The Heidelberg Press, Philadelphia. For sale at the Reformed Church Book Store, 1308 Arch Street.

This work consists of a series of lectures on Reformation of the Sixteenth Century, delivered by Professor Dubbs. They are written in an entertaining style, and are well adapted to instruct our Reformed Church people with regard to the men who led the struggle for liberation from the Romish Church. The book is divided under six heads, viz: The Dawn of the Reformation (John Huss); The Glory of the Reformation (Martin Luther); The Free Church in the Free State (Ulrich Zwingli); The Church under the Cross (John Calvin); The Struggle of the Creeds (Cranmer and Knox); The Threefold Cord (Frederick III., Olevianus and Ursinus). It is handsomely bound, suitable for library or parlor; and is an important addition to the meagre literature of the Pennsylvania Reformed Church.

### Reformed Church Officers in 1730.

Prof. W. J. Hinke communicates the following information which he met with in his researches in Holland:

In a letter of Rev. John Philip Behm's consistories, written on January 29, 1730, the following are given as Behm's elders and deacons.

#### FALKNER SCHWAM.

Friedrich Antes,  
Hans Wolffsmiller,  
Bastian Reiffschneider.

#### SCHUBBACH.

Hans Meyer,  
Gabriel O. Schmeler's merk,  
Lauert Sper,  
Lorentz Bingenmann.

#### WEITMARSCH.

Willem Deeweës,  
Johannes Rebenstock,  
Jaak Dillback,  
Ludwig Knauss.



## Zurich.

BY HENRY S. DOTTERER.

Zurich, the scene of Zwingli's most important labors, is a Mecca for all Americans of the Reformed persuasion. It is familiar to all, made so by picture and story. It is built upon steep acclivities on both sides of the Limmat river, at the head of Lake Zurich. It is a busy manufacturing town, and the seat of a famous university. The churches and other buildings associated with the Reformation struggles have been carefully preserved. The citizens of the present time evidently regard them, and the scenes enacted within them, the chief glory of their delightful city. Every edifice of historic interest has been plainly marked, in order that the tourist may know it as he passes by and the resident may regard it with due veneration.

The twin-towered minster, in which Zwingli preached, is the chief object of interest. On the opposite side of the Limmat is the church in which Lavater preached and beside it his grave, the latter marked by a stone bearing the words: I. C. Lavaters Grab, Geb. 15 Nov. 1741, Gest. 21 An. 1801.

In the rear of the Wasserkirche, in an open space in the heart of the town, is the bronze statue recently erected to the memory of Ulrich Zwingli. It is a figure of heroic size, and represents the Reformer in standing posture, with uplifted face, his right hand holding a clasped Bible, his left grasping and resting upon a great sword. It is a fine conception, and instantly calls to mind his valiant efforts for man's deliverance from ecclesiastical and civil enthrallment and his heroic death upon the field of battle in defence of the gospel brought by Christ. The Wasserkirche is now the city library of Zurich. In it are kept many rare books and manuscripts, which the visitor may see. A Greek Bible, containing notes made by Zwingli, is on exhibition there. A letter from Zwingli to his wife in 1528 is also preserved. It is signed Huldrych Zwingli. Beneath the signature he wrote "schick mir so bald du kanst den folggen rock"—send me as soon

as you can my house coat. This post-script recalls the request of Paul from the Mannertine prison in Rome to Timothy: The cloak that I left at Troas with Carpus, when thou comest, bring with thee.

The museum, remarkable for its collection of relics of the Lake Dwellers of prehistoric times, possesses great interest.

The views from the Hohe Promenade, and other high points, are charming. On clear days the snow-capped Alpine ranges can be seen distinctly. Many points of interest to the Reformed traveller cluster in the vicinity of Zurich, among them, Wildhaus, Glarus, Einsiedeln and Cappel.

In the City Library is a book of local Heraldry, entitled *Geschlechtsbuch*, in which are collected the coats-of-arms of the burghers or citizens of the canton and city of Zurich. It is not a printed book. It is hand-made, and of course the only copy in existence. The names and arms of many well-known Pennsylvania families appear therein.

It may be interesting to quote some of the numerous tablets affixed to the walls of notable building about the city.

## ZWINGLIPLATZ 4:

Das Pfarrhaus zum Grossmünster.  
Vor der Reformation  
Amtswohnung des Custos der  
Probstei,  
seit 1536  
des Antistes der zürcherischen  
Kirche,  
Heinrich Bullinger  
und seiner Nachfolger bis 1833.

## SPIEGELGASSE 11:

Das Haus zum Waldries.  
Hier wohnte von  
1741—1778

Joh. Caspar Lavater,  
bei dem sich 1775  
Goethe aufhielt.

## KIRCHGASSE 13:

Zwingli's Amtswohnung  
Von diesem Hause zog er am  
11. Oktober 1531  
mit dem Heere der Zürcher  
nach Kappel aus, wo er für  
seinen Glauben starb.

Translation: No. 13 Church street. Zwingli's official residence. From this house he marched, October 11, 1531, with the army of Zurich to Cappel, where he died for his faith.







## Dual Letter from Wittgenstein, May 31, 1773.

WRITTEN BY SEBASTIAN AND JOHN HOMRIGHAUSEN TO THEIR BROTHER-IN-LAW, REV. JOHN PHILIP LEYDICH.

The letter has this address:

A  
Monsieur  
Johann Ph. Leydich  
ad Friedrich Township  
à Phyladelphia County  
Pfarrer daselbst  
Eigenhändig abzugeben.

The original of this interesting letter was found by Professor W. J. Hinke, of Philadelphia, among the papers of the late Reverend William Helffrich, D. D. We can offer no explanation as to how the letter found its way into the Helffrich papers. The genealogical information, given in the letter, can best be presented in the following summary:

I. Sebastian Homrighausen, living at Diedentzhausen. His children:

- |   |  |
|---|--|
| 1. Maria Magdalena, married at Christhaus.    |  |
| Her children: Two sons and two daughters.     |  |
| 2. Catrina Elisabeth, married at Kriegerhaus. |  |
| One daughter.                                 |  |
| 3. Anna Elisabeth.                            | } living at home with<br>their father, all single. |
| 4. Johannes.                                  |  |
| 5. Georg Wilhelm.                             |  |
| 6. Johann Georg.                              |  |
| 7. Hanna Wilhelmina.                          |  |
| Born 1766.                                    |  |

II. Johannes Homrighausen, a widower in 1773 at Diedentzhausen.

1. Son, married, living with his father. His children:
  - a. The oldest had died.
  - b. A son and a daughter, still living.
2. Son, married, living at Berleburg, a school teacher.
3. Son, married, " " "
4. Son, single, " " both living at home.
5. Daughter, single, " "

III. A sister, married at Wunderthausen.

Having one married daughter and a grandson.

The letter also refers to Maria Catharina Homrighausen, the wife of Reverend Leydich and to two married sisters, Elisabeth Gertrude Homrighausen and Maria Magdalena Homrighausen, living in Pennsylvania, after whom two of the daughters of Reverend Leydich were named.

## TRANSLATION OF THE LETTER.

The grace of God and Christ Jesus, our Mediator and Saviour, be with you and us, in our hearts, minds and thoughts, living and dying, ever our consolation. Amen.

With wishes for every good, dear brother-in-law, sister-in-law, sisters, children and all blood relatives, first of all I wish you all God's grace and blessing.



If these few lines meet you in the enjoyment of good health, they will speak to you from true and sincere hearts, and kiss and embrace you all with rejoicing love. It pleased us much to see and learn from the letter which you wrote us in the Spring that you are still living and well; and particularly that our dear brother-in-law and sister, Maria Catharine, in their old age, are comfortably continuing housekeeping and living delightfully among their dear children. Concerning sister Elisabeth Gertrude and sister Maria Magdalena we could not feel thus gratified, because we were not informed how many children they have, or whether they live in comfort, whether they are happily married, and how far they reside from each other, and whether they can visit each other in affliction and sorrow; for after sunshine comes rain, and after rain sunshine. Wedlock has its changes. When all else fails, a life of joy in the Lord is best.

As for ourselves, we are still, thank God, all hearty and well; we also live in comfort with our children, and have not relinquished our home. We have still with us three sons and two daughters, and two daughters have married. Our eldest daughter, Maria Magdalena, in Christhaus, has two daughters and two sons, and our Catharine Elisabeth, in Kriegerhaus, has one daughter. My sister, Anna Elizabeth, at Wunderthausen, and her husband and their daughter, are also well, and their daughter also has an heir; and they intend building a new barn this Spring. Our ruler, Prince of Witgenstein-Berleburg, has died, as has also his consort, and we have now a young proprietor; but we are still under severe burdens and an unquiet life; and the contention is not yet over, and who knows when it will come to an end?

Dieleman died this Spring and his wife last year, and he bequeathed his house and estate in Christhaus to one, but the other relatives will contest; but what the result will be I know not. Our barn and house on the clearing—the large new house—was burnt in the Spring; it took fire at the lower part one Sunday, and burnt the roof of Krieger's smithy, and also burnt a hole in the roof of the house, but Almighty God checked the flames, otherwise we should have lost everything.

When the messenger reaches you he can tell you everything, how matters stand here and around us. More I will not write at this time.

With many thousand salutations from myself, and my beloved housewife, and my dear children and sons-in-law, and with greetings from me for my dear sisters, and brothers-in-law, and all relatives, and good acquaintances, I commend you all to the care and protection of the Most High. Adieu.

I must mention that we had here this Spring a terribly deep snow, which lay four to five days, and longer. Greet for me also Henry Benner from Allentshausen, formerly from Zimern, and all good acquaintances. Johannes Dienst and his wife, of Wunderthausen in Liende Hans, also, desire to send many salutations to brother-in-law and his wife and children.





N. B. I must request you, if it can be arranged, [to employ] the lad who takes this letter. His name is John Justus Bäste. He is one of the survivors of the Böhre Willm; and he and his brother have from their youth up made their home with us. His brother William has learned the tailor trade. They have been with us some fifteen or sixteen years, and they are faithful, and I cannot perceive that they have taken anything. He [the lad] would like to be your servant. If you will kindly free him from the ship [by paying his passage], he will serve you as long as you desire. He would like to remain with our family. He is good at plowing, and mowing, and chopping, and hewing, and threshing; but sowing he has not tried. If you give him half a chance, he will accept it. He is a poor orphan child, who has neither father nor mother. We ask your sympathy for him. And the small one, if he could get employment with a tailor, he could also work.

With many thousand greetings from us all to large and small, young and old, and committing you, old and young, to the care of God and His grace. Adieu.

I remain your faithful brother and brother-in-law unto death,

SEBASTIAN HOMRIGHAUSEN.

Dated  
Diedentzhausen,  
31st May, 1773.

Lightning struck at Klein Klattebach, in this month of May, 1773, and six houses and six barns were burned.

N. B. I, John Homrighausen, and all my children, wish you much success, and blessing, and the grace of God, and the comforting help of Jesus in body and soul. God grant that these few lines may find you enjoying life. This will be a gratification to me. As regards myself, I and my family are, God be praised, hearty and well. I am now an old widower. My eldest son, who is married, has two children, a son and a daughter. His eldest children died; two have gone to Berleburg. (son) has the girls' school, and also is the chorister in the church. Francis has gone to Bäckershaus; and another, unmarried, I have with me; and the youngest is a daughter. They all learned the trade of tailoring. Now, salute for me all my sisters, brothers-in-law, and all their children. I intrust you all together to the care of God and His favor. Amen.

I remain your faithful brother and brother-in-law unto death,

JOHANNES HOMRIGHAUSEN.

Diedentzhausen,  
31st of May, 1773.

Sebastian Homrighausen. I call to mind something more: the names of the children which I still have living with me. The eldest is a daughter; her name is Anna Elizabeth, and the eldest son's name is John; and the other George William; the third, John George; and the youngest is a





daughter, named Hanna Mina (Wilhelmina), for whom our pastor's daughter was sponsor at baptism; is seven years old. We are prosperous; we have all we need in this life. May God give us eternal life.

Dear brother-in-law and sisters, we may not see you again in this earthly life. May the Almighty God in His mercy grant us all His favor and His Holy Spirit, to guide us, control us, and lead us into smooth pathways.

O, Lord, show us Thy ways, teach us Thy paths, guide us in the truth, and enlighten us. Amen.

N. B. If God had not averted the chastisement of fire we should all have been obliged to come [to Pennsylvania?]. To God be praise and thanksgiving for this.

## Holland and Pennsylvania.

### V.

#### HOLLAND'S CARE OF THE REFORMED CHURCH IN PENNSYLVANIA.

At what precise date the national church of the Netherlands began to manifest a care for the destitute colonists in Pennsylvania may be impossible to determine. It was engaged in great missionary undertakings long before Pennsylvania was granted to William Penn. Having passed through the bloody persecutions of the Spanish inquisition, the people of the Netherlands, with the zeal born of suffering from tyranny, devoted a generous portion of their wealth to the support of struggling Protestants in widely-separated parts of the globe.

Holland became familiar with the emigration to Pennsylvania at its very start. Our historians have told us, over and over again, of William Penn's visits to Holland to preach Quakerism, and the subsequent measures by himself and friends to induce emigration from that country to the new province. A few Hollanders came in the beginning. But that people for some cause did not look with favor upon Pennsylvania as a dwelling place, and the total number of them who came to make their homes here, in the colonial times and since, is inconsiderable.

Germany mainly furnished the colonists essential to the making of a great commonwealth—the realization of the dreams of the Quaker founder. Its people, oppressed by religious persecution and impoverished by ceaseless wars, saw in Pennsylvania a happy refuge. And next to them the Swiss. These two hardy nationalities by thousands and tens of thousands made their way to the New Land. Among those who sought to better their fortunes in Pennsylvania were many descendants of Huguenots who had been driven generations before from their native France and had found homes in Holland and Germany.

These multitudes made their way to Holland to find ships to convey them to America. Down the Rhine to the seaports they came. Rotter-



dam and the other towns swarmed with emigrants bound for Pennsylvania. Thus, Holland, though not a participant in the heira, had much to do with its conduct, and was entirely familiar with its progress.

Were the newspapers of that day at hand, we should doubtless find frequent references to the incidents which marked the passage of the emigrants through Rotterdam. Unfortunately few have been preserved. Only partial files of the *Courant* for 1720 and 1738 are to be found at this day. But if the newspapers fail us, the minutes of the Synods of the Church and the proceedings of the law-making assemblies come to our aid.

The people of Holland had kept before them the Pennsylvania colony in another way. Besides the records of the Church and the State, and the sight of emigrants passing through the country, pamphlets were printed and circulated advertising the province of Pennsylvania. Benjamin Furly, a friend of Penn, an Englishman, a merchant in Rotterdam, took pains to keep it before the Dutch public. He owned large tracts of land in Pennsylvania, which he was desirous of selling, and as a consequence he was a promoter of emigration thither to the extent of his influence. In Amsterdam and elsewhere in Holland were merchants and others engaged in the same business. As is well-known, Penn, Pastorius and others were early in the field with literature calculated to stimulate emigration. William Penn's Letter to the members of the Free Society of Traders of Pennsylvania, residing in London, was one of the pamphlets showing in strong colors the advantages to settlers of the Province. A translation was issued in Holland. The second edition of this letter, issued at Amsterdam, in 1684 (twenty-eight pages), has a four-page introduction written by Benjamin Furly and dated Rotterdam, 6th of Third month, 1684. And a postscript was added at the end of the pamphlet as follows (translated):

Since receipt of the Letter here printed, other letters have arrived in England, from the Governor, dated November 10, 1683, Holland Style, giving further advices of the prosperous progress of the Province, and that in the past month five ships had arrived, of which that by which so many people from Orefeld and the nearby places in Meurs-land sailed was one. Closing with this, I remain, your affectionate friend, BENJAMIN FURLY.

The church system of Protestant Germany two centuries ago was so unlike that which prevails in the United States in our time, that some notice must be taken of the wide difference. In the Fatherland the churches were supported and controlled by the government—the royalty, the nobility and their instruments. The government provided the house of worship, the minister to preach the Gospel, the schoolmaster to teach the children in the established doctrine. The church was a part of the government. In infancy all children were baptized, and at proper age all young persons became members of the church. The means of grace came to the people as a matter of course, without act or thought on their part.





One church building in a town served for all, and to it all betook themselves at stated times for worship. To us this looks like a mechanical system, void of vitality, little calculated to develop zeal in the cause of Christianity. Under this system the Reformed and Lutheran people were trained.

When the German church people came into Pennsylvania they were confronted by different conditions as to ecclesiastical affairs. Here was no established church; here all were free to worship as conscience dictated; here all must themselves provide for their religious wants. The Church people, too poor to bring ministers with them and too poor to support them here, stood aghast when they realized that now they were without spiritual monitors. Here were no churches to receive them, no ministers to lead them, no officers to perform the familiar functions. The accustomed Sunday sermon, the periodical celebration of the Lord's Supper, the baptism of the children, the instruction in the Catechism, the solemnization of marriage, the Christian burial of the dead—to whom could they look for these ministrations? Strangers, in a "wilderness land," unhappy was their lot. Sheep without a shepherd, they felt themselves indeed to be.

Probably the first circumstance which brought the Pennsylvania Reformed Church distinctly to the attention, officially, of the Holland Church authorities was the request to Amsterdam Classis to authorize the New York Reformed clergymen to ordain John Philip Behm to the regular ministry. This was in 1728. The Amsterdam ecclesiastical body granted the desired authority, with the proviso that the congregations in Pennsylvania become subject to the Holland Church. Thus began the official intercourse between the Pennsylvania and Holland Churches, and here began the sustentation of the destitute congregations in the new province by the wealthy establishment of Holland.

*(To be Continued.)*

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#### WITH THE STAVE AND SHINGLE MAKERS.

Our first half day was spent with the stave and shingle makers, who are just now engaged on a job near us. There is something exceedingly delightful in this kind of out-door work. Just think of being thus quietly imbedded in the deep green woods, or ensconced in a shady nook along the tranquil mountain side. The sunlight falls charmingly through the gently waving branches of the trees and plays upon the ground. The very smell of cleft wood is pleasant as spices. Then through vista of parted tree tops you get a glimpse of the open country lying like variegated mosaic beneath you, and extending out to the distant horizon.

—HENRY HARRBAUGH.



## Philadelphia Reformed Church Records.

Jacob Hiltzheimer took an active interest in the affairs of the German Reformed Church of Philadelphia while he was an officer. He made memoranda of the financial transactions of the congregation. Some of these were printed in a former number of Historical Notes. He kept also, in another book, a record of the various resolves of the Board of Corporation having reference to the welfare of the congregation. The latter book bears the title on the inside of the first cover:

Memorandum book  
Belonging to the Vestry of the  
German Reformed Congregation  
of Philadelphia.  
January, 1784.

Kept by Jacob Hiltzheimer, one of  
the Elders of said Vestry.

This book of record has been preserved in the Hiltzheimer family for more than a hundred years. A few years ago it was restored to the congregation, which now worships at Tenth and Wallace streets. Extracts from this interesting record follow:

1784  
January 5      The Vestry agreed that the Instruction of Children in the Catechism on Sunday afternoons shall Cease untill the first Sunday after Easter Next, and then to begin again. The above was done with a View to bring more People to Church in the afternoons.

January 26      Family Pews have been Proposed by several Members but it was Thought Necessary to Consult the Congregation at Large, before anything Farther be done in it.

May 19          At a Meeting of the Vestry at the School House it was agreed that William Lohman & Jacob Hiltzheimer call on Abraham Peters Concerning the care of our Burial Ground. The 30<sup>th</sup> of s<sup>d</sup> Month we made our Report to s<sup>d</sup> Vestry: Told said Peters that he is to keep up the fence of s<sup>d</sup> ground, the Vestry finding Materials, and that he is not to Claim the Grass farther than that that is on the west side of the Walk; to all of which he agreed.

1785  
January 3      At the meeting 3<sup>d</sup> day of January, Mr. Peter Cooper handed to the Vestry a List of 105 Persons Names that Subscribed towards the 3 glass Candle sticks and Sundrys belonging to them, that was put up in our Church in August last.

The Different Sums p <sup>d</sup> out of the Subscription money	
For 3 Candle Sticks or Branches . . . . .	£25 0 0
To John Rutter for painting & gilding . . . . .	7 10 0
For Carving the Pine Apple . . . . .	4 4 0
To Godfrey Goebler for the Iron Rods . . . . .	7 11 4
To Daniel Beakley to put on Roses . . . . .	7 6

£44 12 10

The Several Sums Subscribed Amounting to 44 3 9

Balance £ 0 9 1





- January 24 . . . . It was agreed that Andrew Hertzog & Jacob Rebsam be a Committee to wait on W<sup>m</sup>. Peltz and with him Settle the Subscription book concerning the House Purchased by the Vestry, where the Reverend Mr. Weiberg Now Lives, in Race Street, and make their report at the Next Quarterly Meeting.
- April 2 . . . . It was agreed that Peter Schmitt & William Lohman Plant in the Churchyard the 4 Locust Trees that was Brought to Town by the s<sup>d</sup> P. Schmitt for that Purpose.
- Octo<sup>r</sup>. 30<sup>th</sup> . . . . It was agreed to have a Number of Posts put along Race Street, fronting our Burial Ground and Jacob Hiltzheimer was appointed to see it done, and Likewise to get the Bridge in said B. Ground Repaired.
- 1786  
Octo<sup>r</sup>. 2 . . . . It was agreed that the Rev<sup>d</sup>. Mr. Weiberg be Furnished with Twelve Cords of Wood a year, one half to be Hickory.
- 1787  
Jan. 22 . . . . At a full meeting of the Vestry Twenty four shillings & 4d. was taken out of the Charity Box and delivered to Mr. Etres being the sum he paid for Hauling Wood to Sundry poor Persons of our Congregation, £1 4 4.
- 1788  
January 28<sup>th</sup> . . . . It was agreed that Peter Loeh have the grass in the grave yard again the ensuing Season for Six pounds.
- At the same time a Member moved to have a Stove or Stoves put up in our Church early Next Winter, Provided our Treasury will admit of the Expense at the time Mentioned. The Question being put 10 members for the measure and 4 against it.
- March 20 . . . . About this time our Vestry had thought to Petition the House of Assembly again concerning part of the Square between Race & Vine Streets, and between 6<sup>th</sup> & 7<sup>th</sup> Streets adjoining our graveyard, on that acco<sup>d</sup> we looked up our Papers of a former Application, four in Number. The 1<sup>st</sup> a piece of Writing Signed Tho<sup>s</sup>. Penn in the year 1741 ordering the Surveyor General to Survey to the Congregation a piece of ground, we now occupy, part of the square above Ment<sup>d</sup> in length N. & S. 306 feet, E. & W. 150 feet.
- 2<sup>d</sup>. A Copy of the Petition from the Vestry to the house of Assembly which was read the 1<sup>st</sup> time 26<sup>th</sup> Novem<sup>r</sup> 1782; the second time the 30<sup>th</sup> of said month and referred to the City Members.
- 3<sup>d</sup>. Their report thereon.
- 4<sup>th</sup>. W<sup>m</sup>. Bradford Esq<sup>r</sup> Opinion Feb<sup>r</sup> 1783 who says that the Citizens of Philad<sup>a</sup> have no right in the Square but that it was the Property of the Proprietary before the Revolution and now Vested to the Commonwealth of Pennsylvania.
- These 4 Papers are amongst others in the Vestry Room.
- 1788  
June 8 . . . . The Vestry agreed That Mr. Freitag, our Schoolmaster, be directed to Instruct the youths in the Catechism in Stead of Mr. Weiberg every Sunday in the afternoon about an half hour before the usual time of church setting in. Mr. Freitag at the same time was told to make a beginning Next Sunday.



Decr. 29 Vestry took under their Consideration a Resolve of the 28<sup>th</sup> of January Last concerning the Stoves being put up in our church. It was unanimously agreed that Mes: Ozcas, Goebler, Frelich and Esler be a Committee to contract for the Stoves and have them put up in the Church as soon as Possible.

1789  
January 5 . . . . Agreed that John Schenk Blow the Bellowses of the Organ for which he is to receive £1 a year, to commence this day.

### Marriages by Rev. George Wack.

COMMUNICATED BY W. H. REED, PH. G., M. D., OF NORRISTOWN.

(Continued.)

1827.

- |                |  |
|----------------|--|
| 397. January   | 7. Eleaser Sellers and Elizabeth Sheib.          |
| 398. January   | 10. Valentine Wartz and Hannah Signs.            |
| 399. January   | 30. Mathias Rittenhause and Cathrine Godwals.    |
| 400. January   | 30. John Cohl and Mary Keel.                     |
| 401. February  | 15. Sam. B. Davis and Margareth Leightcap (wid.) |
| 402. February  | 15. James McBrian and Hannah Hartel.             |
| 403. March     | 15. John Yerkes and Cathrine Dull.               |
| 404. March     | 26. John Wilson and Mary Rees.                   |
| 405. March     | 29. Jesse Kneesel and Eliza Henois.              |
| 406. April     | 10. Harmon Hendrix and Rachel Metz.              |
| 407. June      | 5. William Hartanf and Margareth Adams.          |
| 408. June      | 7. Jonathon Bailey and Mary Brower.              |
| 409. August    | 12. George Garner and Rebecca Fray.              |
| 410. August    | 16. Mathew Chain and Cathrine Wagenseller.       |
| 411. September | 2. John Umstad and Maria Favinger.               |
| 412. September | 6. Samuel B. Matlack and Debora Snyder.          |
| 413. September | 9. Thomas Frantz and Elizabeth Groff.            |
| 414. September | 10. Joseph Hoffman and Eliza Sumners.            |
| 415. September | 20. Leonard Vanfossen and Sophia Derrstein       |
|                | By Rev. C. Wack.                                 |
| 416. September | 30. Daniel Hallman and Cathrine Favinger.        |
| 417. September | 30. John B. Sauter and Mary Wiegner.             |
| 418. October   | 2. Joseph Fisher and Harriet Farro.              |
| 419. October   | 11. James Baker and Cathrine Dorworth.           |
| 420. October   | 14. John Schwartz and Cathrine Overholtzer.      |
| 421. October   | 28. Andrew Tyson and Elizabeth Reiff.            |
| 422. November  | 8. Jonas Godshalk and Cathrine Zieber.           |
| 423. November  | 8. Joseph McCombs and Cathrine Hartel.           |
| 424. November  | 18. Jacob Dorworth and Anna Rittenhause.         |
| 425. November  | 22. James Carson and Elizabeth Walker.           |
| 426. November  | 25. Mathias Booz and Christina Ache.             |





427. November 27. Joseph Markley and Hannah Gotwaltz.  
 428. December 2. Israel Thomas and Elizabeth Hoffman.  
 429. December 6. Abraham Hendrix and Mary Stoever.  
 430. December 13. Peter Heines and Cathrine Wierman.  
 431. December 25. Michael McGill and Mary Schlater.

## 1828.

432. January 6. John Metz and Elizabeth Boier.  
 433. January 8. Henry Stem and Mary Lukens (widow).  
 434. January 24. Thomas Baker and Susanna Wolmer.  
 435. January 24. Edward Tumlinson and Elizabeth Hunter.  
 436. January 24. David Bleyler and Maria Kneedler.  
 437. February 3. Henry Snyder and Sarah Rittenhause.  
 438. February 14. J. Adam Roman and Herriett Sholl.  
 439. March 9. Samuel Huster and Fulmina Drake.  
 440. May 4. Michael Shumaker and Elizabeth Lethero.  
 441. June 1. Jacob Culp and Cathrine Hunsicker.  
 442. July 10. Ephraim Miller and Charlotta Casselberry.  
 443. August 10. John Heiser and Elizabeth Funk.  
 444. September 11. James Woodruff and Eliza Rodgers.  
 445. September 8. Peter Mattis and Elizabeth Watts.  
 446. October 14. Abraham Heckler and Sarah Shindel.  
 447. October 21. George Moyer and Minna Markley.  
 448. November 16. Jacob Keyser and Helena Godshall.  
 449. December 4. John Sherer and Elizabeth Engert.  
 450. December 4. William Moore and Hannah Drake.  
 451. December 9. Benjamin Keyser and Elizabeth Detterer.  
 452. December 11. Jacob Hendrix and Anna Wisler.  
 453. December 11. Abraham Oberholtzer and Elizabeth Benner.  
 454. December 21. James Peters and Elizabeth Schlaugh.  
 455. December 25. Josiah Evans and Elizabeth Frank.

## 1829.

456. January 15. Enos Frantz and Sarah Summers.  
 457. March 17. Abraham Ziegler and Elizabeth Hunsicker.  
 458. May 12. Isaac Raser and Magdalena Hunsperger.  
 459. June 9. Frederick Schmied and Margareth Shiedle.  
 460. July 12. George Brooks and Mary Rittenhause.  
 461. July 16. Abraham Garner and Elizabeth Davis.  
 462. July 28. John Springer and Maria Reinwald.  
 463. August 9. Henry Pennebacker and Cathrine Hamshier.  
 464. August 25. Abraham Krapp and Maria Funk.  
 465. August 16. Wm. W. Cloward and Lydia A. Casselberry.  
 466. August 16. Henry Johnson and Maria Davis.  
 467. September 10. Thomas J. Weber and Elizabeth Stroud.  
 468. September 10. Tael Brown and Ann Phipps.



469. September 30. Thomas White and Mary Speice.  
By Rev. C. Wack.
470. October 1. Ezekiel Rhoades and Eliza Moore.  
471. October 11. Jesse Cassel and Cathrine Calp.  
472. October 18. George Shumaker and Elizabeth Hallman.  
473. October 21. Samuel Summers and Ann King.  
474. November 5. Samuel Earnest and Martha Ottinger.  
475. November 15. Henry Undercoffer and Cathrine Solomen.  
476. November 15. Enos Ratzel and Cathrine Cassel.  
477. November 19. John White and Mary Jordan.  
(Colored people.)
478. December 1. Anthony Custer and Mary Bromback.  
479. December 6. Abraham Rittenhause and Elizabeth Metz.  
480. December 13. John Moyer and Barbary Hallman.  
481. December 31. Silas Garner and Lidia Martin.
- 1830.
482. January 12. Jacob Wismer and Hettie Rosenberger.  
483. January 17. James Pannabecker and Elizabeth Koons.  
484. January 21. Isaac Tyson and Ann Wismer.  
485. January 21. Jas. H. Tompson and Temperance A. Perry.  
486. February 7. Henry Rile and Margareth Convear.  
487. February 28. Joseph Rittenhause and Cathrine Cassel.  
488. February 28. Joseph Shearer and Elizabeth Hoover.  
489. March 4. Benjamin Godshall and Barbara Hallman.  
490. March 18. Samuel Linton and Maria Hoover.  
491. April 8. Samuel Rowland and Jane McKinsey.  
By Rev. C. Wack.
492. April 8. John Masterson and Elizabeth Zern.  
493. April 25. Henry Bozard and Susannah Teamy.  
494. May 25. Jacob Sine and Delila Barnes.  
495. July 1. Frederick Klair and Margareth Rile.  
496. August 3. William Gartly and Herrietta Saylor.  
497. August 15. Abraham Schneider and Susanna Buchamer.  
498. October 14. John McKinsey and Sarah Love.  
499. October 31. Benjamin Spere and Mary Vanfossen.  
500. November 7. Isaac Staufer and Barbara Hoffman (widow).  
501. November 9. John Lach and Cathrine Delp.  
502. December 19. Henry Tyson and Barbara Godwaltz.  
503. December 26. Peter Bowman and Elizabeth Thomas.  
504. December 28. Hiram Hendricks and Elizabeth Freas.  
505. December 28. Jesse Warner and Abigail Knipe.  
506. December 30. Jesse Heaton and Ann Everhart.
- 1831.
507. January 13. Jacob Pennabecker and Mary Saylor.





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|---------------|--|
| 508. January  | 20. Henry Roman and Ann Carney.              |
| 509. February | 3. Dewald Warner and Barbara Hoot.           |
| 510. March    | 8. Samuel Werkheiser and Elizabeth Fetter.   |
| 511. March    | 17. Henry Frick and Cathrine Vanfossen.      |
| 512. April    | 12. Ferdinand H. Potts and Sarah Ann Saylor. |
| 513. April    | 17. John Maybury and Mary Johnson.           |
| 514. June     | —, Jonathon Kline and Elizabeth Stoug.       |
| 515. June     | 19. John Steiner and Anna Folmer.            |
| 516. August   | 21. Henry Stauffer and Susannah Kassel.      |
| 517. August   | 30. Jobe Snyder and Susannah Wiegner.        |
| 518. October  | 9. Joseph Tyson and Anna Booze.              |
| 519. October  | 13. Joseph Moyer and Deborah Rhoades.        |
| 520. October  | 20. Isaac Cassel and Mary Heebner.           |
| 521. October  | 20. John Bodey and Mary Bishop.              |
| 522. November | 3. George Sechler and Elizabeth Scheetz.     |
| 523. November | 20. Henry Dettwiler and Margareth Ziegler.   |
| 524. November | 24. Henry Garner and Margareth Bean.         |
| 525. December | 8. Henry Bodey and Hannah Watts.             |
| 526. December | 22. Philip S. Kirk and Elizabeth McKann.     |
| 527. December | 25. George Summerlot and Margareth Bennet.   |

*(To be Continued.)*

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#### THE RELIGION OF THE BOERS.

The boat-load of Pilgrims left England to come to America and found the freedom they sought. About the same time a small number of Dutch and Huguenot refugees from France departed from Holland for similar reasons, and decided to seek their fortunes and religious freedom at the Cape of Good Hope. . . . The Pilgrims were constantly harrassed by the savage Indians; the Dutch and Huguenots at the Cape had treacherous Hottentots and Bushmen to contend against. . . .

The Boer is a Low Churchman among Low Churchmen. . . . Of the nine legal holidays in the Transvaal, five—Good Friday, Easter Monday, Ascension Day, Whit-Monday and Christmas—are Church festival days, and are strictly observed by every Boer in the country. The Dutch Reformed Church has been the State Church since 1835.

—HOWARD C. HULLEGAS, in *Oom Paul's People*.

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#### BEQUEST BY AN IMMIGRANT.

April 4, 1748, at Philadelphia, Nicolaus Croner died, aged 60 years. He was from Ringenbergerhoff, near Mannheim. He bequeathed £20 to the German Reformed Church of Philadelphia.



# HISTORICAL NOTES

RELATING TO THE

## PENNSYLVANIA REFORMED CHURCH.

VOL. I. No. 9 January 10 1900.

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### An Old Case Restated.

In this number we begin a series of articles, by Prof. Wm. J. Hinke, upon the Reiff Case. The revival of this subject may seem, at first thought, to be thrashing over that which has been thrashed out before. This is a mistaken view. The past three or four years so many new and interesting points have been discovered, in Europe and here, that the present time is opportune for a review of this long-standing contention in the Reformed Church in Pennsylvania.

Prof. Hinke is at this time giving to the Reformed Church, through its Eastern journals—the Messenger and the Record—some of the results of his searching investigations into the facts of Pennsylvania history imbedded in the masses of historical material hoarded in European archives. In the prosecution of his self-imposed task he has encountered numerous records and references in unpublished manuscripts relating to the collection of money by Elder Jacob Reiff, and the ensuing controversy. He has become greatly interested in this topic, and he now gives the world, through the pages of Historical Notes, the substance of the pertinent acquisitions he has made.

Considering the primitive Colonial days in which these events occurred, and the artlessness of the plain pioneers who were the keen contenders in them, the subject partakes of a romantic as well as a historical character.

Incidentally, much information or collateral phases of our Reformed Church history, as also of our provincial civil

history, will be conveyed by Prof. Hinke's contributions. The reason for this new light on early Pennsylvania history is curious. During the pre-Revolutionary period the records of the Reformed churches here, and the correspondence with Holland, were written in the German language. To Pennsylvania historians up to a not very remote date this language was unknown. As they could not be read, the German manuscripts were "turned down," ignored, regarded as of no value. There has been an improvement in this respect. Pennsylvania can now boast of historical students who are better linguists. That which was passed by in former times, now yields a rich return of historical information to the earnest searcher. The papers on the Reiff Case will so prove.

### The Church at Philadelphia.

The question of the date of the organization of a congregation of the Reformed Church people again comes up. That an organization was effected upon the arrival of Rev. George Michael Weiss, in 1727, is perfectly clear. But that was forty-five years after the city was founded by Penn. It cannot with reason be assumed that immigrants of the Reformed faith, from Germany, Holland, France, and Switzerland, who located here during these forty-five years, made no move to establish their native Church.

In Rev. John Philip Boehm's report on the state of the Church in Pennsylvania, sent to Holland in 1744, and preserved (translated into Dutch) at The Hague, is this statement: "Wat dan ook de Ge-





meente te Philadelphia aangaat, zo nam Hr. Weisz derzelve bij zijn aankomst, met hulp van boven gemeldte tegenpartij, mij ook uijt de handen, want ik had reeds eenige reizje, op hin begeerte toenmaals aldaar gepredikt." The "tegenpartij" referred to consisted mainly of Michael Hillegass and Dr. John Diemer.

Prof. Hinke comments on this extract from Boehm's report in his paper on The Reiff Case, in this number of Historical Notes.

It may well be doubted that Boehm had organized a congregation in Philadelphia after the distinct manner that he did at Falkner Swamp, Skippack and Whitemarsh. But the Reformed Church congregation, in whatever shape it may have been, was, he says, taken out of his hands by Mr. Weiss upon his arrival, with the aid of the men named.

Of the Reformed Churchmen who resided in Philadelphia prior to Mr. Weiss' arrival were George Peter Hillegass, Michael Hillegass, Peter Lecolie, William Rohrich and Hendrick Weller.

### Old Race Street Church.

The Reformed church on Race street, below Fourth, in Philadelphia, was the scene of many memorable services. The second edifice on the spot was dedicated on the first of May, 1774. It was one of the largest, if not the largest church in the city at that time. From a German newspaper, dated Tuesday, May 10, 1774, we take this report of the dedicatory services:

Regarding the solemn dedication of the German Reformed church in this city we can only give our readers the following brief account: The first or morning sermon was delivered on Sunday, the first of May, by the Rev. Mr. Weyberg, the regular pastor of the congregation, who showed from Ezekiel 43: 7, that the glory of a congregation, and of every child of God in particular, consists in this, that Christ has set up in them His throne. In the afternoon, the Rev. Dr. Peters, rector of the English Church here, preached, and had, among other distinguished per-

sons of English nationality, after prior humble invitation, for his hearer, His Excellency our Governor. Rev. Mr. Boehm, minister at Lancaster, closed, with an evening sermon on Psalms 27: 4, the first day of this solemn transaction.

On Monday morning Rev. Doctor Smith, Professor of the High School, opened the divine services with an English sermon; and the evening sermon of the same day was preached by Mr. Blumer, minister at Allentown, and president of the Pennsylvania Cetus. In this manner the entire week was spent in continuous worship, and by turns preached ministers of the English Episcopalian and Presbyterian churches, as well as both ministers of the evangelical Lutheran congregations, viz: the Rev. Mr. Muhlenberg, Sr., and the Rev. Mr. Kunze, besides other Reverend members of the Reformed Cetus of Pennsylvania. At all these services large numbers of hearers were present.

Last evening there preached in this church a reverend gentleman of the ancient noble family of Piercy, from which the earl of Northumberland is descended. The discourse of this noble divine received the applause of all who have a sense of the truths of the Christian religion.

In this way this house of God is now dedicated to the Lord. May He grant that many souls may therein be built up in the living temple of God.

### IN MEMORY OF GENERAL MONTGOMERY.

On February 19, 1776, the church was used for a memorial service which was held under the auspices of the city authorities. On that occasion Rev. Dr. Smith delivered a solemn and affecting discourse, in memory of the late General Montgomery and the other brave officers who lost their lives before Quebec. The procession to the church formed in this order: 1, the students and professors of the Academy, wearing the long clerical robes; 2, the Congress; 3, the General Assembly of the Province; 4, the Mayor and Corporation of the City; 5, the Committee of Safety; 6, the Committee of Supervision; 7, the officers of the



Pennsylvania battalions in the pay of the Continent; 8, the four city battalions of Associators. The companies of light troops of foot and of sharpshooters marched on either side the procession. About four thousand persons attended. Two galleries were occupied by leading society ladies. Several musical compositions were impressively rendered by a number of gentlemen.

### St. George's Reformed Church, Philadelphia.

In the Historical Society of Pennsylvania Archives, Philadelphia, is the original of a petition dated Philadelphia, November 22, 1764, addressed to the Proprietaries, protesting against a change in the Government founded by William Penn. It is signed thus:

The Consistory of St. George's Church at Philadelphia in the name of the whole Congregation.

Frederick Rothenbuehler,  
Minister.

Conrad Schneider	Johannes . . . . . ll
Jorg Fodel	Jacob Baer
Jacob Kots	Jacob . . cissley
Conrat Alster	Kaspar Friss
Samuel Maus	Kaspar Gloeckner
Johann Sigmund	
Hagelganz	Jacob Zueber
Abraham Fri Ols	John Frick
Joseph Tob	Christian Roth
Valentin Kern	Johannes Haug
Christian Allberger	John Wolff

### Liberal Givers.

The Tannersville charge may be commended as a model for Church members generally. In the September, 1899, issue of the church paper is the announcement that a parsonage would be purchased. In the next (December) number we find this self-explanatory

#### STATEMENT.

DR.	
Cost of Parsonage, . . . . .	\$800 00
Recording Deed, . . . . .	3 00
	—————\$803 00
CR.	
George E. Stanffer, . . . . .	\$ 25 00
Houser Mill congregation, . . . . .	200 00
Tannersville congregation, . . . . .	139 50
Appenzell congregation, . . . . .	99 00
Paradise congregation, . . . . .	74 00
Balance due, . . . . .	265 50
	—————\$803 00

### Heidelberg.

BY HENRY S. DOTTERER.

The city of Heidelberg, which gave its name to the Catechism of the Reformed Church, is one of the most attractive places in Europe, and is visited annually by a great army of tourists. It was the capital of the Palatinate during the stormy times of the Reformation, and the residence of the Elector Frederick III. The ruined castle is the most interesting object; the University enjoys world-wide fame as a seat of learning. The church of the Holy Ghost, now partitioned by a stout, stone wall, and used on one side of the partition by the Protestants and on the other by the Roman Catholics, is to many a curiosity, on account of this joint occupancy, although it is not the only instance of the kind in Germany. The museum in one of the halls of the partly-restored castle is a large collection of curios, relics, imprints, paintings, carvings, jewels, and bric-a-brac generally, of historic interest, much of it having direct reference to the Reformed Church. In one room is exhibited a number of works printed in Pennsylvania. Several editions of the Catechism were among these and a copy of the Tercentenary Monument, the record of the proceedings and papers read at our Race Street church in 1863, upon the occasion of the celebration of the three hundredth anniversary of the issue of the Heidelberg Catechism. The library of the University is very extensive. There are here pamphlets and volumes treating of the condition of the Reformed Church during the invasions of the Palatinate by the French armies. A large work of value is Zedlar's Universal Lexicon, consisting of sixty-eight volumes, including four supplemental volumes, issued from 1730 to 1754. It is important in this respect: the persons and places are described in it as they were about the time of the greatest emigration from Germany to Pennsylvania. When you read, therefore, in this work, the description of a





place, you get it as it was when our ancestors left it to come hither.

In the matriculation book of the University are several names familiar to us, but only two entries of immediate historical interest, namely:

1718. 18ten Octobris, Georgius Michael Weisius, Philosophiæ Studiosus Eppinga Palatinus.

1724. 14 febrj Joannes Bartholomæus Rieger, Ingelheimensis Studios Philosph.

Thus wrote these men, both afterwards pastor of the first Reformed church of Philadelphia, with their own hands, their names the day they entered the University.

A continuous stay of five or six weeks in Heidelberg, in 1896, enabled me to become well acquainted with every part of the city, the castle, and dozens of the neighboring places. In many instances curiosity was shown concerning the reason for the researches carried on by me. When informed that Heidelberg was held in high esteem in one of the leading Church organizations because it was the birth-place of the Heidelberg Catechism, the compendium of the Biblical authorities upon which the Reformed Church doctrines rest, no interest was evoked. At the University library it was different—there the historical fact was known, but reference to it seemed tiresome, to say the least. A little incident occurred, a few days before we left finally, which illustrates what has just been stated. Mrs. Dotterer was completing her collection of views at one of the many pretty shops at which photographs and engravings are sold. The proprietor, who had waited on her several times before, and knew that she was an American, remarked that an American customer had that day purchased a large number of postal cards illustrated with views of the castle, for Sun lay-school uses, and ventured to inquire what there was about Heidelberg that could make it of interest to American Sunday-schools. Of course the matter was explained to him.

The churches in Heidelberg, Catholic and Protestant, are well attended. One of the latter is very prosperous and fash-

ionable. But there seems to be little in them of that which we in America, for lack of a better term, call spirituality. This state of things seems, to our thinking, to be inseparable from a State Church.

### Tannersville Charge.

Tannersville charge—consisting of Tannersville, Houser Mill, Appenzell and Paradise congregations—has recently purchased a parsonage for its young pastor and his bride. Rev. W. H. Brong is the minister. His wife is a lineal descendant of Rev. John Philip Leydich. Her maiden name was Clara H. Leidy. She is a native of New Hanover township, Montgomery county, and a spiritual daughter of the Falkner Swamp Reformed church.

### The Parish Helper

is the name of the little journal issued in the interest of the Tannersville charge, in Monroe county, Pa. It is carefully edited by Rev. W. H. Brong, the pastor, and is free from gossip and advertisements. We notice in it poetical contributions over the initials of the pastor's young wife, dated while she was a student at Allentown College for Women.

### Reformed Church Literature.

A Historical Sketch of the Falkner Swamp Reformed Church, Prepared by a Committee, 1890. Boyertown, Pa. Press of the Charles Spatz Company, 1891. Pamphlet, 12mo., pp. 20. Owned by George W. Geist, Frankford, Pa.

The Committee who issued this sketch consisted of G. P. Fisher, Pastor; Jesse Geist, Mahlon Steltz, and Solomon Hoffman.

Die Evangelische Zeitung der Deutschen Reformirten Kirche in den Vereinigten Staaten von Nord-Amerika. Auf Verordnung der ausübenden Committee der Missions-Gesellschaft herausgegeben von Johann Heinrich Dreyer, Pred. d. Reform. Kirche. Band I. November, 1831. No. 11. York, Pa. Gedruckt bey D. May. 1831. Pamphlet, 8vo, pp. 161-176. Owned by Henry S. Dotterer, Philadelphia.



## History of the Reiff Case.

BY PROF. WM. J. HINKE.

The recent review and criticism of the Reiff Case, as presented in Dr. Good's History of the Reformed Church in the United States has induced the writer to study once more, with the help of all the known documents, the complicated story of this famous case. We herewith present the results of our investigation with the hope that they may contribute to a more thorough elucidation and proper understanding of these important events in the history of our Church. Our aim has been two-fold. In the first place, we wish to tell the *whole* truth, as far as it can be known at present, without reservations or restrictions, without trying to shield any one or withholding the blame where it ought to be put. But, in the second place, in order to exclude as far as possible all later opinions, we shall let the original documents speak for themselves, and thus confine ourselves to the testimony of eye-witnesses, from whose corroborative evidence alone legitimate conclusions can be drawn.

## I. THE CAUSES OF THE COLLECTING TOUR OF 1730.

When Rev. George Michael Weiss arrived in Philadelphia, on September 18, 1727, he found the German Reformed people scattered over various, widely separated settlements. There were but three fully organized congregations, as far as we know—Falkner Swamp, Skippack and Whitmarsh. But at several other places religious meetings were being held and congregations were in the process of formation, whose organization was actually completed in this very year 1727. These newly organized congregations were at Philadelphia, Germantown, Goshenhoppen, Conestoga and Tulpehocken. The number of Reformed people at these eight different places was variously estimated. Weiss stated in Holland, three years later, that there were 15,000 German Reformed members in Pennsylvania, and the minutes of the Synodical Deputies of March 16, 1731, inform us that the total membership was 30,000 baptized members or 15,000 communicant members. These figures are certainly exaggerated, perhaps even intentionally, to increase the liberality of the Reformed people in Holland. Rev. Rieger estimated them in a letter of November 22, 1731, as being less than 3000. This is much nearer to the truth, for Behm, in his report of 1734, gives the actual number of communicants in these eight original congregations as 386. At the time of Weiss' arrival there were but three men laboring in this large field: John Philip Behm in the Schuylkill valley, John Conrad Tempelmann in the Conestoga valley, and John Beehtel, who preached occasionally, since 1726, to the Reformed at Germantown. That Samuel Guldin did any active work at this time cannot be proved. The most prominent of these men was Behm, who preached at this time without being ordained to the ministry. With him Weiss soon came into con-





flict. Hardly two weeks after his arrival—on October 2, 1727—he issued the first protest against the ministry of Boehm, in the form of a letter to the Reformed people at Conestoga. Shortly afterwards he followed up this protest with numerous acts directed against Boehm. He invaded every one of his congregations,\* preaching and baptizing in all of them without the consent and knowledge of Boehm. Not only that, but he also publicly attacked Boehm and “declared him to be a man unfit for the ministry, whom he did not consider worthy to administer the sacraments.” The climax of these strained relations was reached on March 10, 1728, when Weiss with a number of his adherents from Philadelphia—Peter and Michael Hillegass, Michael Schmidt and others—appeared at Skippack, to prevent Boehm from further holding his services at the house of Jacob Reiff. Boehm says: “At this time a disgraceful tumult arose in the presence of a large number of people” in which the companions of Weiss “absolutely disputed my right to preach, using the most insulting words, and drove me away forcibly from the usual meeting place, which was the private house of Jacob Reiff. As a result I had to conduct my services with my elders and the members who remained faithful to the Church order subscribed by them, in different houses here and there.”

The separation of the two parties was completed when the new church at Skippack was dedicated, on June 22, 1729. On that day Weiss took possession of the church, which, as Boehm claims, his elders had begun, but which was seized by Reiff and his brothers because “they insisted that they had loaned most of the money and thus had the largest claim on it.” (These facts are taken from a letter of Boehm to the Classis of Amsterdam, dated November 12, 1730.)

This state of affairs became at last intolerable to the congregations of Boehm, which would not give up their beloved leader. Hence they appealed through the Dutch Reformed ministers at New York to the Classis of Amsterdam for the ordination of Boehm. This earnest request was granted, and Boehm was ordained at New York on November 23, 1729. On the following day a reconciliation was effected between Weiss and Boehm, by which Weiss recognized the ministry of Boehm and prom-

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\*Boehm considered as his congregations not only Falkner Swamp, Skippack, Whitemarsh, Conestoga and Tulpehocken, but also Philadelphia, where he had preached before the arrival of Weiss, although there is no evidence that he had organized a congregation. If there had been an organization, he would surely have mentioned it. His silence seems to imply that Philadelphia had only been a preaching place, when Weiss arrived in 1727.

In all his letters, written from Pennsylvania to Holland (twenty-four in number), Boehm refers but once to his activity at Philadelphia before the arrival of Weiss. In his report to the Synods, dated July 8, 1744, he writes as follows:

“Now concerning the congregation at Philadelphia, Dr. Weiss took the same at his arrival, with the help of the above mentioned opponents” (Peter and Michael Hillegass and Dr. John Jacob Diemer) “out of my hands, for *I had already preached there several times at their request.*”



ised to interfere no more with his work, but to retire from the congregations of Bœhm, especially Skippack. That Weiss did not keep these promises is evident from his continued preaching at Skippack, and that his recognition of Bœhm's ministry was not sincere will clearly appear from his later conduct in Holland.

The "wooden church" at Skippack was the *first* church building of the German Reformed people in Pennsylvania, at least as far as is known at present. (The corner-stone of the Reformed church at Germantown could not have been laid by the Swedish minister Dylander in 1719, simply because he did not arrive in Pennsylvania till 1737, and, moreover, a report made on January 9, 1733, by the Philadelphia merchant, Arent Hassert, makes no reference to a Reformed church, while enumerating all the other churches of Philadelphia and Germantown. The Germantown church of 1719 is a fiction, which ought to be dismissed from our history.) There being but one church for the Reformed people in the province, the need of other church buildings was keenly felt at many places, especially at Philadelphia, and as the people were too poor to erect these necessary houses of public worship, they finally agreed to send Rev. Weiss to Europe to collect the necessary funds for the erection of one or perhaps several churches. Weiss suggested to the church of Holland that four additional churches be built.

The reason why Jacob Reiff was associated with him in this undertaking is explained in a letter of Rev. Rieger and John Diemer to the Synodical Deputies, written on March 4, 1733:

"When Domine Weiss, about three years ago, resolved to go to Holland and Germany to present our need to good-hearted souls, eager to advance the honor of God, a doubt arose in the minds of some of us, whether he might not allow himself to be persuaded to remain in Germany, whereby our good efforts would prove fruitless. For this reason we associated with him Jacob Reiff, a naturalized citizen of this country and a well-to-do man, *who intended to travel to Germany*, and we gave him a special power of attorney, by virtue of which he was requested to take charge of this collection in case Weiss would not return, and act in accordance with the order of the consistory of Amsterdam and Rotterdam." This statement throws some doubt on the claim, set up by Reiff three years later, that he had no other business in Europe than this collection, and went to attend to this affair exclusively. This claim is more fully disproved by the minutes of the Synod of North Holland, held at Enkhuyzen, July 29—August 7, 1732. At that time Rev. Wilhelmius, of Rotterdam, informed the Synod that "the society of merchants had bought a large district in Pennsylvania, but that they were going to sell this land again, for which reason Jacob Reiff had been sent to the Palatinate to act in this affair. The above mentioned Mr. Wilhelmius has proposed Rev. Hottinger to Jacob Reiff, in order to send him to Pennsyl-





vania to organize the church. Jacob Reiff has written to Mr. Wilhelmus that he had spoken with Mr. Hottinger and that there was hope that Hottinger could be persuaded to go." There was still another business to which Reiff attended on this journey. The Dutch Reformed people in Bucks county had long been without a minister, hence they gave Reiff a letter to Rev. Wilhelmus and Rev. Knibbe, of Leyden, dated May 3, 1730, asking them to send them a suitable pastor. They also gave Reiff a sum of money to pay for the travelling expenses of their new minister. On May 29, 1734, Rev. Wilhelmus reported, "the money which Reiff has handed to me in your name, is still in my care."

We have thus learned that the object of Reiff in going to Europe was at least threefold. First and above all, to act as an agent for a land company; secondly, to assist Rev. Weiss in his collection, and if necessary to secure another minister for the congregations of Weiss; and, thirdly, to assist the Dutch Reformed people of Bucks county to get a minister from Holland. Reiff was evidently a thorough business man, who made use of every opportunity presented to him. Shortly before their departure, on May 10, 1730, the adherents of Weiss wrote two letters, one to the Classis, and the other to the Synods, in which they protested against the ordination of Behm and asked the Classis not to force Behm upon them as their minister, but to notify him "that he has to give up his ministry, abstain from preaching and the administration of the sacraments, that we poor and oppressed people may be delivered from further scandals and vexations."

These two letters were handed to Rev. Weiss to present them to the authorities in Holland. But before Weiss left he arranged several farewell services with his followers. On May 1, 1730, he celebrated the communion with his adherents at Skippack and on May 7 (Ascension Day) and 17, he preached two farewell sermons. By these services, as well as by continued ministerial acts in his congregations, he offended Behm very much, who regarded them as a breach of the promises made at New York, and hence complained bitterly to the ministers at New York on May 17, 1730. The severity of his language is pardonable, when we realize his feelings. All his fond hopes that through the reconciliation at New York, peace would be restored in his congregations, had been shattered and hence he writes, full of indignation: "To sign such a covenant with one's own hand, before such venerable men, who had done their utmost for the honor of Jesus, to promote the best interests of the Church and then to break it again in such a disgraceful way, is not only dishonorable, but far from godly, and unworthy of a teacher, to set such an example."

Nor was Behm delighted about Weiss' journey to Holland, but could only see in it a great danger to the Reformed Church, especially as Weiss was reported to have said that "he would go to Holland to obtain



the money which had there been collected in answer to his letter. This he would put on interest, so that he could live on it after his return."

Two days after Bœhm had sent this report to New York, Reiff received his power of attorney, on May 19, 1730. The original document is still in existence in the archives at Lancaster.

Furnished with letters of recommendation, and the above mentioned papers and instructions, the two travellers set out on their journey in the latter part of May, 1730. The good wishes of their friends followed them, but on the part of their opponents there were but anticipations of coming trouble and "brooding mischief."

## Holland and Pennsylvania.

### VI.

#### HOLLAND'S CARE OF THE REFORMED CHURCH IN PENNSYLVANIA.

[Continued.]

It is now well known that John Philip Bœhm organized congregations of the Reformed colonists, in the year 1725, at Falkner Swamp, Skippack and Whitemarsh. He framed rules for the government of the infant churches, which were duly adopted by the members. He was formally called to the pastorate, and, although not ordained, he accepted the call. The necessary preparations for the celebration of the Lord's Supper were made in each congregation. The first communion was held at Falkner Swamp on the 15th day of October, 1725, with 40 communicants in attendance; at Skippack in November, of the same year, with 37 communicants, and at Whitemarsh on the 23d of December, following, with 24 communicants. In the course of the succeeding two years congregations were established in like manner at Conestoga and Tulpehocken. The first communions at these places were held: At Conestoga, on the 14th of October, 1727, with 59 communicants; at Tulpehocken, on the 18th of the same month, with 32 communicants. These facts and dates are obtained from cotemporary manuscripts preserved in the Reformed Church archives at The Hague, Holland.

New came a check to Bœhm's progress in Church work. In September, 1727, Rev. George Michael Weiss, a regularly ordained minister of the Reformed Church, arrived at Philadelphia. Upon his arrival the Reformed residents in Philadelphia organized a congregation and chose him for their pastor. In 1728 Weiss found his way to Skippack, where Bœhm had organized a congregation. The irregularity of Bœhm's assumption of the ministerial office was made clear to the people, and division and confusion ensued. Weiss also went to Conestoga, after Bœhm had visited the congregation several times, and by disparaging representations turned the people against Bœhm. "So hat Do. Weiss





mich bey dieser Gemeinde," so wrote Bœhm to Holland, "durch einen sehr schimpfl. Bericht (den ich in handen habe) verlästert um, sie dadurch irre gemacht und dieselbe an sich gezogen, aber bald wider verlassen."

Preliminary steps were taken in July, 1728, for Mr. Bœhm's ordination. After a tedious correspondence with the Classis of Amsterdam, Mr. Bœhm was publicly ordained, on Sunday afternoon, November 23, 1729, in the Reformed Low Dutch church in the city of New York.

While these matters were going on in America, the church authorities of Holland were giving careful consideration to the state of the Pennsylvania Reformed congregations.

The ecclesiastical organization of the Netherlands at that time was made up of eight Synods, and each Synod comprised a number of Classes. The Synods met once a year. At these meetings written reports were received from the other Synods and delegates attended. By this cumbersome system of intercommunication the general work of the Church was kept before all the several parts of its jurisdiction. There was no general Synod, as at present. In 1727 the Synods were:

Zuid Holland,	(South Holland)
Gelderland,	
Noord Holland,	(North Holland)
Utrecht,	(Utrecht)
Friesland,	
Overijssel,	
Stad en Landen,	

The Classes in the Synod of South Holland were eleven in number, viz:

Zuid Holland,
Delft en Delfland,
Leyden en Neder Rynland,
Goude en Schoonhoven,
Schieland,
Gornichem,
Voorn en Putten,
's Gravenhage,
Woerden en Over Rynland,
Buuren,
Breda,

The Synod of South Holland met in 1728 at Woerden, July 6-16. The president laid before that body a communication from the Chief Church Council of Heidelberg, conveying a request for means to be applied towards building a church in Pennsylvania for the Reformed brethren who had gone thither from the Palatinate, who were there compelled to hold religious service under the blue heavens. They regarded this as affording a field in which, with the blessing of the Almighty, a rich harvest might be gathered for the Church of God; and



they desired to recommend the subject to the earnest attention of the Classes and through correspondence to the other Synods, in order that in the coming year a generous assistance might be given towards working out the purposes of God. A proposition was made that the charities collected by the deacons should be set aside for the support of the brethren and the churches persecuted for the truth and in need of help; also to petition the States General for a definite sum yearly to apply to this purpose. Consideration of the subject was postponed.

In 1729 the South Holland Synod met at Cuylenberg, July 5-15. Collections for the needy Pennsylvania churches were taken, amounting to six hundred and ninety-six guilders, twelve stivers.

Delft, etc.,	f. 116	—	—
Leyden, etc.,	180	—	—
Gornichem,	107	6	—
Voorn & Putte,	54	—	—
's Gravenhage,	8	—	—
Woerden, etc.,	73	15	—
Breda, etc.,	157	4	—
<hr/>			
Total,	f. 696	12	—

This sum was handed to Dr. Mardus Tiele, preacher at Rotterdam, to be paid over to the Pennsylvanians.

(To be Continued.)

### Falkner Swamp Reformed Church.

This congregation held its first communion October 15, 1725. It is the oldest congregation of the German branch of the Reformed Church in the United States. [See Historical Notes, page 86, et sequentes.]

#### THE PRESENT CHURCH EDIFICE

was built in 1790. The same year the Synod—officially termed, *Der Ehrwürdige Cetus der Hoch-Deutschen Reformirten Gemeinen in Pennsylvanien, Maryland und Jersey*—met in Falkner Swamp. Nicholas Pomp was the pastor.

#### CHURCH DEBT.

The congregation remained in debt to the Building Committee for the new church for several years. The Building Committee—Baumeister—was composed of Philip Hahn, Michael Dotterer, Peter Steltz, John Smith, John Schnell, Jacob Schneider. October 30, 1802, a congregational meeting was held, at which it was resolved to take a special subscription to pay the remaining debt. June 9, 1803, another meeting was called. The effort to raise funds had been successful. At this time the pastor was L. F. Hermann, and the consistory consisted of

George Nyce	Moses Kehl
John Reegner	Ludwig Worman
Conrad Jaeger	Peter Refsnyder
Godt. Sehler	Abraham Dottrer





The collections amounted to £268 0 1. June 9, 1804, all debts were paid off at the parsonage. A considerable number of the members of the neighboring Lutheran congregation made contributions.

## SUBSCRIPTION LIST.

The principal contributors were:

Ludwig Bender, sr.	£ 3 0 0	Peter Martin	3 0 0
John Bender, jr.	3 0 0	George Moor	1 2 0
Ludwig Bitting	2 5 0	Benj. Markley	0 15 0
George Buchrer	3 0 0	George Nyce	15 7 6
Dieter Buchrer	2 5 0	Widow Nyce	0 7 6
George Dengler	2 5 0	Conrad Neuman	0 15 0
Michael Dotterer, sen.	6 0 0	John Reegner	3 0 0
Michl Dotterer, jun.	2 5 0	Peter Reifschneider	1 10 0
Conrad Dotterer	2 5 0	Sebast. Reifschneider	0 15 0
Abraham Dotterer	3 0 0	Andreas Reifschneider	0 7 6
Barny Dotterer	1 10 0	John Richard	2 5 0
Hannes Dotterer	2 5 0	Abraham Schell	7 10 0
Henrich Grob	6 0 0	Andreas Schmidt	3 0 0
Lenhard Hartrauft	1 2 6	Henrich Schmidt	4 10 0
John Halm	15 0 0	Hanes Schmidt	5 0 0
Conrad Jaeger	3 0 0	Christian Stelz	6 0 0
Johanes Junger	3 0 0	Peter Stelz	6 0 0
Andreas Jung	3 0 0	John Schloneker	1 17 6
Moses Kehl	7 10 0	Peter Sehler	3 0 0
Michael Koons	7 10 0	John Schnell	4 10 0
Philip Koons	3 0 0	Christian Schwyer	2 10 0
Henry Knaus	3 0 0	Peter Schweisforth	1 10 0
George Kayser	3 0 0	Peter Voegelcy	3 0 0
Reinhard Kiehler	2 5 0	Frederich Weiss	2 5 0
Henry Krebs	1 10 0	Christian Zoller	3 15 0
Franz Leidig	3 0 0		

## TEACHERS OF THE PAROCHIAL SCHOOL.

Christopher Smith in 1808, and Samuel Schoch in 1821, were the schoolmasters, as is shown by the receipts given by them for salaries:

Empfangen von Mr. Abraham Dotterer auf mein Kirchen Lohn drey Pfund den 20ten April 1808.

£3 0 0

Christoph Smith.

1821. April den 1ten.

Empfangen von den Vorstehern für ein Jahr Kirchen Dienst die Sum mit zwey und dreyzzig Thaler den Empfang bezeuge ich.

\$32.00

Samuel Schoch, Schullehrer.

## PAINTING THE CHURCH.

In 1810 the church was painted. The work was done by Jacob Dengler. A committee was given the duty of collecting the money to pay the bill. The sums obtained were:

By Christian Stelz	£ 5 6 10½	By Daniel Spies	2 18 9
Henry Grubb	9 3 9	Joseph Freyer	4 3 10
Abraham Dotterer	2 15 5	Jacob Dengler	51 19 0½
John Nagle	3 0 0		



MINISTER'S SALARY.

The minister was paid in the Spring of the year. April 12, 1811, Rev. Mr. Hermann's salary was paid him for the previous year. It was £50. April 12, 1812, he was paid £70. It must be remembered that the Pennsylvania pound was equal to \$2.66 $\frac{2}{3}$ , or seven shillings, six pence to the dollar.

## The Flight of the Huguenots.

The Huguenots who fled from France because of Louis' cruel administration numbered perhaps a million. How they escaped is marvelous. Every means that the most powerful government in the world could take to prevent their escaping was taken. The dragonnade was fruitless. It gained only a temporary spoil. For fifty years the emigration went on, and those magnificent industries that Huguenot enterprise had built up, despite all the efforts that Louis XIV. and Louis XV. made to have it otherwise, sank into paralysis and ruin. And France, beautiful France, a land destined by nature to be the home of as prosperous a people as the whole earth can show, became poorer and more wretched and more callous to the instincts of humanity and more indifferent to the principles of justice and freedom year by year until in the "revolution" her whole political and social structure fell in utter and inevitable collapse.

—JOHN EBENEZER BRYANT.

## Colonial Church Builders.

### INDIAN CREEK REFORMED CHURCH.

In the foundation wall of the present Christ Reformed church, Indian Creek, Bucks county, are two stones that were in the building erected in 1754. They are brown sandstone. These names, doubtless those of the building committee, are carved upon them:

JACOB  
17 ARNDT 54

JOHN  
17 NEIS 54

JACOB RIES \* PHILP HENRICH SELER  
NICHIAL BIRGE \* JACOB LEITE  
PETER GERHART \* WILEM ALTHAUS  
JOHANES SCHELEBERGER \* ABRAHAM ARNT





## Marriages by Rev. George Wack.

COMMUNICATED BY W. H. REED, PH. G., M. D., OF NORRISTOWN.

*(Continued.)*

1832.

- |      |           |     |  |
|------|-----------|-----|--|
| 528. | January   | 5.  | Jacob Kropp and Magdalena Hunsicker.     |
| 529. | January   | 12. | Charles Stout and Barbara Hoffman.       |
| 530. | February  | 12. | Samuel Ashenfelter and Rebecca Miller.   |
| 531. | February  | 19. | Charles Newman and Mary Jeffries.        |
| 532. | February  | 19. | Henry Peters and Mary Lehman.            |
| 533. | March     | 4.  | John Harttle and Susannah Schlaugh.      |
| 534. | March     | 22. | Samuel Summers and Elizabeth Whitby.     |
| 535. | March     | 25. | Charles Butterswa and Susanna Mashman.   |
| 536. | March     | 29. | Samuel Kugler and Elizabeth Kugler.      |
| 537. | May       | 20. | Isaac Spere and Mary Vanfossen.          |
| 538. | August    | 21. | David Jeffries and Sarah Meyers.         |
| 539. | September | 9.  | William Ebert and Elizabeth Rittenhouse. |
| 540. | September | 13. | John Snell and Caroline Carr.            |
| 541. | September | 18. | Thomas Dorworth and Sarah Kline.         |
| 542. | September | 23. | Andrew Denner and Sibilla Stauffer.      |
| 543. | October   | 2.  | Charles Dickey and Mary Ann Boier.       |
| 544. | October   | 7.  | Henry Fox and Christina Hoffman.         |
| 545. | October   | 7.  | Jacob Markley and Maria Wagner.          |
| 546. | October   | 11. | Risdon J. Perry and Doreas Price.        |
| 547. | October   | 14. | William Johnson and Mary Hallman.        |
| 548. | October   | 21. | John Umstad and Susanna Young.           |
| 549. | November  | 4.  | Aaron Leidy and Rachel Cassel.           |
| 550. | November  | 6.  | Isaac Snyder and Christina Henning.      |
| 551. | November  | 6.  | Abraham Wiegner and Magdalena Cassel.    |
| 552. | November  | 18. | Samuel Williams and Lidia Tyson.         |
| 553. | December  | 6.  | Jacob Alderffer and Mely Dettwiler.      |
| 554. | December  | 13. | Joshua Heebner and Elizabeth Williams.   |
| 555. | December  | 20. | Mark Widger and Hester Ann Drake.        |
| 556. | December  | 23. | Lewis Pergenot and Herriet Gehry.        |
| 557. | December  | 23. | Joseph Tohan and Sarah Bechtel.          |

1833.

- |      |          |     |                                      |
|------|----------|-----|--------------------------------------|
| 558. | January  | 27. | Jesse Frantz and Margaret Greenwald. |
| 559. | February | 17. | Peter Dager and Elizabeth Saylor.    |
| 560. | February | 21. | Andrew Crawford and Elizabeth King.  |
| 561. | February | 28. | Jacob Hauss and Ann McVay.           |
| 562. | March    | 3.  | John Fry and Mary Stong.             |
| 563. | March    | 24. | William Hopkins and Ann Smith.       |
| 564. | March    | 7.  | Owen M. Evans and Martha Potts.      |
| 565. | April    | 30. | Jacob Kramer and Ann Bergstreser.    |



- 566. August 25. Abraham Krop and Susannah Johnson.
- 567. September 15. George Butz and Elizabeth Levan.
- 568. September 26. Jacob S. Tyson and Susannah Dettwiler.
- 569. October 15. Benjamin Beyer and Hannah Cassel.
- 570. October 27. Reas Butterswa and Margareth Hall.
- 571. October 29. Jacob Wanner and Ann Derick.
- 572. October 27. Peter Maust and Ann Uruh.
- 573. October 31. Jacob Schmied and Rachael Davis.
- 574. November 17. Philip Stong and Sarah Fry.
- 575. November 7. Christopher Heebner and Ann Mitchell.
- 576. November 20. Thomas Clark and Rebecca Slough.
- 577. November 21. Peter Wagner and Margaret Lebold.
- 578. November 26. John L. Adamsou and Mary Ann Hooth.
- 579. November 26. Abraham Dettera and Mary Hart.
- 580. December 12. Nathan Moore and Elizabeth Pannbecker.
- 581. December 17. Andrew Hyser and Rebecca Custer.
- 582. December 17. Henry Nungesser and Mary Ann Byer.
- 583. December 22. Joseph Fretz and Maria Markle.
- 584. December 25. Wells Toulinson and Hannah Artman.
- 585. December 26. Isaac Cassel and Elizabeth Ruth.

## 1834.

- 586. January 12. John Detteree and Mary Boyer.
- 587. January 30. Benjamin Jones and Margareth Shambo.
- 588. February 27. Jonas Ashenfelter and Margareth Davis.
- 589. March 18. Henry Allebaugh and Hester Hunsicker.
- 590. May 20. Joseph C. Frontfield and Eilen Boier.
- 591. July 3. George Tarrence and Clarissa Davis.
- 592. September 7. John Kuezel and Eliza Rhoads.
- 593. September 11. John Matlock and Cathrine Fight.
- 594. September 14. Isaac Yost and Mary Reiff.
- 595. October 9. Peter Mundshower and Loisa Steward.
- 596. November 9. Henry Harley and Anna Kolp.
- 597. November 16. Peter Johnson and Elizabeth Custer.
- 598. November 23. David Hauer and Mary Dewees.
- 599. November 29. Jacob Singer and Mary Ann Thomas.
- 600. December 4. Samuel Klaire and Hester Martin.
- 601. December 25. Joshua Beal and Elizabeth Eberhard.

## 1835.

- 602. January 12. Abraham Klaire and Veronica Koogler.
- 603. January 15. Alexander Gray and Cathrine Drake.
- 604. January 18. Benjamin Baker and Mary Ann Hoover.
- 605. February 22. Jacob Detteree and Ann Place.
- 606. March 5. Michael Longeufield and Christiana Deishlay.
- 607. March 15. Thomas Wowel and Elizabeth Rambo.





608. March	15. Charles Walker and Ann Koch.
609. April	9. Charles Smith and Ann Spere.
610. April	16. Othniel Sands and Cathrine Wisner.
611. May	5. John Ashenfelter and Cathrine Johnson.
612. June	21. John Custer and Sarah Custer.
613. July	6. William Baker and Susannah Funk.
614. July	19. Philip Stong and Sophia Fry.
615. August	9. James Farley and Hannah Cassel.
616. August	11. Henry Clemmer and Margareth Harley.
617. August	11. Abraham Fly and Elizabeth Meyers.
618. August	29. Mahlon Weber and Ellen Matilda Burn.
619. September	5. Samuel Fenstermacher and Lidia Metz.
620. December	28. Conrad Boose and Sarah Ann Ward.

1836.

621. January	3. Aaron Frantz and Sophia Warner.
622. February	18. Joseph Felter and Cathrine Walker.
623. April	11. Michael Heckler and Hannah Rittenhouse.
624. April	17. Francis Beyer and Margann Kinchmer.
625. August	16. William Warner and Susannah Custer.
626. October	16. John J. Swartley and Hester Tyson.
627. October	20. Jacob Beyer and Elizabeth Cassel.

(*To be Continued.*)

### The Young Preacher's Visit.

He arrived in Gainfield on Saturday evening, was met at the cars, and carried off bag and baggage to the house of Mr. Absalom Strapiron. It was soon known that the preacher had come. The children peeped in on him through the crack of the door until those behind, in their eagerness to get a sight, pushed those before into the room, and then the whole herd scampered off as if a tribe of Indians was after them. The glossy black clothes of the young preacher fully corroborated the idea that he must be well off. Besides these, he wore patent-leather boots, and had a silk umbrella and a gold watch.

At tea, the children, about a baker's dozen in all, would put a spoonful of mush to their mouths, look first at the young clergyman's feet, then at one another and snicker, till their maternal put six or eight of them through a process she called "smacking," and sent them into the kitchen till prayer time. Albeit Mr. Meagre wore his clothes as if all unconscious that they were the subject of any remark.

Sunday morning came. Up the aisle moved Mr. Meagre. The whole congregation looked towards the door as he entered the house, the choir peeped down over the gallery, and he felt that he was the observed of all observers.

—P. SEIBERT DAVIS, in *The Young Parson*.



# HISTORICAL NOTES

RELATING TO THE

## PENNSYLVANIA REFORMED CHURCH.

VOL. I. No. 10. February 10, 1900.  
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### Revival of Friendship.

Correspondence between the German Reformed Church in the United States and the Classis of Amsterdam, which ceased in 1793, has been renewed by a letter, dated Amsterdam, January 13, 1900, written by the committee of Classis of Amsterdam on Correspondence with the other Reformed Churches, and addressed to the brethren of the Reformed Church in the United States. In this communication is this statement: "We recall the many and close connections that have bound us together in the past, and are glad to feel our union still in working for the advancement of Christ's Kingdom, and the downfall of the bulwarks of Satan in our respective fatherlands."

Referring to the satisfaction expressed in America at this re-establishment of intercourse between the Dutch and American branches of the Reformed Church, the editor of *Our Magazine*, of Rotterdam, the organ of the English non-Episcopal churches of the Netherlands, says: "We are sure that it is equally gratifying here to know that the link which binds these two Churches is again being tightened, and that the daughter-Church is so grateful for what the mother-Church in Holland was privileged to do for her in the days of her infancy."

### How Holland's Interest Began.

In that portion of Prof. Hinke's History of the Reiff Case printed in this number, the beginning of fraternal relations between Holland's wealthy Church and Pennsylvania's struggling congregations is fixed at 1727. In that year Jacob

Reiff, of Skippack, went to Europe, taking with him a petition from the Philadelphia and Skippack congregations to the Holland Church for donations. "Through this petition," Prof. Hinke declares, "the Dutch Church was made acquainted and brought into contact for the first time with the German Reformed Church of Pennsylvania."

### George Michael Weiss' Coming.

What induced Rev. George Michael Weiss to come to Pennsylvania in 1727? Was he invited to come? If so, by whom, and where is the record of such invitation? Or did he come of his own motion, willing "to take the chances" of finding a suitable field of labor?

Could we know what passed on the ship *William and Sarah*, during her voyage from Rotterdam, via Dover, we should be vastly better prepared to answer the foregoing questions. Four hundred Palatines were on the vessel. Among them were Rev. George Michael Weiss, a regularly ordained minister of the Reformed denomination, a young, talented graduate from Heidelberg university. Of the other passengers were Sebastian Graeff, Rudolph Wellecker, Johann Friderich Hilligass, Hans Michael Zimmerman, Hans Casper Spangler, Hans Georg Wellecker, Alexander Duebendorffer, Hans Michel Diehl, Daniel Levan, and possibly others, who afterwards became active members and officers in the various congregations of the Reformed Church in Pennsylvania. It cannot be doubted that the young clergyman—fresh, highly educated, with a bright future before him—made strong





and favorable impression upon these emigrants. Did he know that the unordained Behm was performing all the ministerial functions in Pennsylvania? Possibly, he had learned this at Heidelberg before his departure from Germany. The other passengers would hardly be possessed of this knowledge. They were emigrants, going with their families and their possessions to a new country, to try the hazards of life in the mighty forests as yet peopled by savages and infested by wild beasts; and it is little likely that they had definite information as to the status of the Reformed Church in their prospective home. Weiss seemingly knew the questionable manner of Behm's assumption of the office of the ministry. Note how quickly after his arrival at Philadelphia he went to Skippack and the other interior congregations and acquainted the people of Behm's congregations with the faultiness of their pastor's title to the clerical office.

The accidental coming together of George Michael Weiss and John Frederick Hillegass as fellow-passengers upon this memorable voyage was fraught with momentous consequences. It is altogether improbable that Weiss and Hillegass knew each other before they entered the ship. At the place of Weiss' birth, the name Hillegass is unknown. They were thrown together just as now strangers are thrown together on ships crossing the Atlantic. And they contracted a friendship just as friendships are made now. That of Hillegass and Weiss proved to be one that lasted for life.

John Frederick Hillegass may have known something about the condition of the Reformed Church in Philadelphia. His brothers, Michael Hillegass and George Peter Hillegass, lived there, and had established themselves as potters. In the correspondence between the brothers in Philadelphia and the brother about to follow them, did they make mention of the congregations in Pennsylvania, of Behm, and of the need of more pastors? And did Hillegass communicate these facts to Weiss?

We cannot doubt that Weiss at that

time was of engaging manner and companionable qualities; and we know that Hillegass was a man of ample means and of forceful character. Nothing could be more natural, therefore, than that the young divine and the mature layman should be attracted to each other, and, on warm Summer days, while standing upon the ship's deck looking out upon the sparkling waves, talk of their respective plans for the future. During these conferences, repeated many times on the long voyage, did they sometime discuss the proposition of securing for Weiss the pastorate of Philadelphia—Michael Hillegass and George Peter Hillegass being counted on as factors to influence such a consummation?

Where shall we turn for answers to these questions? Shall we find them in the archives at Heidelberg? among the descendants of Weiss' relatives in Germany? or among the papers of the Hillegass descendants?

### Weiss in Philadelphia.

Rev. George Michael Weiss, pastor of the Reformed Church in Philadelphia, announced his willingness to take private pupils to teach them some of the higher branches of learning. In the Philadelphia American Weekly Mercury, in its issue for the week from Tuesday, February 3, to Tuesday, February 10, 1729-30 (i. e. 1730) the following advertisement appears the first time:

This is to give notice, that the subscriber hereof, being desirous to be as generally useful as he can in this country, (wherein he is a stranger), declares his willingness to teach Logic, Natural Philosophy, Metaphysics, &c., to all such as are willing to learn. The place of teaching will be at the Widow Spiegel's on Second Street, where he will attend, if he has encouragement, three times a week for that exercise. By G. M.

Minister of the Reformed  
Palatine Church.

In the same paper, for the issue covering the period from Tuesday, February 10 to Thursday, February 19, 1729-30,



the advertisement again appears, but the signature is changed to "By *G. Michael*, Minister of the Reformed *Palatine* Church," and it so appears for Thursday, February 19, to Tuesday, February 24, 1729-30.

In the issue for Tuesday, March 3 to Thursday, March 5, 1729-30, the signature is changed to "By *G. Michael Weis*, Minister," &c.

The advertisement appears for the last time in the issue for Thursday, April 2, to Thursday, April 9, 1730.

### Easter Communion.

At this season, the laggard church member makes his appearance, if at no other time during the year. He feels that he must not neglect his Church at this festival. He comes forth in his best raiment, accompanied by wife and children, all smiling and entirely content with themselves on this occasion of performance of religious duties. He looks over the congregation and notices with quiet satisfaction the presence of so many of the familiar faces of the church officers and the steady members. He misses with surprise a white-haired elder from his accustomed seat, or a devout lady he was wont to see in her pew these many years past. A moment's thought recalls to his mind that the former was laid to rest the preceding Summer and the latter finished her work on earth months ago. It seems somewhat strange to him to find their places vacant, for without them the church seems not what it formerly was to him, nor what it ought to be now. Yes, it saddens him, and even discourages him, to note these changes in his church, and he feels half disposed to drop church altogether, seeing that it brings him unpleasant thoughts like these.

His attention is soon diverted from these gloomy reflections. The later comers are now in their seats, and the solemn services proceed. The full, round voice of the pastor is just the same, but the annual member thinks he discerns a few more streaks of gray in his hair than he did the last time he saw

him—a year ago. The communion service at last is ended. The pastor announces that now the offering will be gathered and in a few direct words reminds the membership of their duty to give as the Lord has prospered them to the worthy object to which their gifts will be applied. Our friend, at this stage, moves uneasily in his seat, for he had not given this feature of worship any thought before entering the holy place. It crossed his mind instantly that churches and their ministers are always asking for money. Why need they be ever thus causing him uneasiness? Is not the church out of debt—paid for by the liberality of the forefathers a hundred or more years ago? And do not the present generous members of the congregation contribute enough to pay the pastor's salary, and the trifling expenses incident to running a church? Let the active, regular members contribute more for benevolence—they are accustomed to do so, and it seems to please them to give. However, here is a duty which the devoted annual member feels obliged to face. He reaches down into his pocket—remembering that he is not bound to give a fixed sum, in fact can give what he pleases, voluntarily—and draws forth that which the Bible has stamped with approval, his mite. The account between the annual member and his Maker is settled for another year. He will come again, a year hence.

### Reformed Church Literature.

Letters from Broosa, Asia Minor, by Mrs. E. C. A. Schneider, with an Essay on the Prospects of the Heathen, and our Duties to Them, by Rev. B. Schneider, and an Introduction by Rev. E. Heiner, A. M., President of the F. B. of M. of the Reformed Church. Published by Rev. Samuel Gutelius, Chambersburg, Pa. Printed at the Publication Office of the Ger. Ref. Church, 1846. Bound, 12mo, 241 pages, 12 full-page illustrations. Owned by Henry S. Donnerer, Philadelphia.





### William Dewees, Paper Maker.

Quite unexpectedly has come to light a manuscript in which mention is made of business transactions with William Dewees, paper maker, on the Wissahickon, as far back as the year 1710. It is the record of the personal accounts of Rev. Paulus Van Vleeq, Dutch Reformed minister in Pennsylvania. These business entries are scattered through the Church record of the congregations served by Van Vleeq. The transcript from the original has been made by Prof. Wm. J. Hinke, whose decipherings of antiquated manuscript may be depended upon as unerringly accurate. We append the entries in the language of the original record, and add a translation:

Anno 1710 den 18 December aen Willem DeWees geleent 5 pondt light gelt om in 't eerst van Mey anno 1711 weeder te geven	: 5 : — : — :
Ontfangen 2 pondt 7 schel. en 10½ swaer gelt.	.
Anno 1710 Den 18 December aen Pieter Van Hooren geleent 2 pondt 8 schel. 6½ pens swaer geldt om in 't laest van April weder te geven.	2 : 8 : 6½
Ontfangen van Willem de Wees 2 schel.	— : 2 : —
4 boek papier à 7½ pens per boek	— : 2 : 6
4 schel 6 pens an pastorius	— : 4 : 6
fijn papier 10 à 9 pens per boek	— : 7 : 6
5 boek papier à 6 pens per boek	— : 2 : 6
5 boek papier à 7½ pens per boek	— : 3 : 1½
Dilbeeck debet voor een psalm boek 2 schel.	
an Willem de Wees over betaelt 2 schel : 10 pens.	
nogh 12 tinne lepls	p. : — : 6 : —
Rest van 't onde nogh 6 schel : 9½ pens.	

#### TRANSLATION.

18th December, 1710, loaned William Dewees 5 pounds light (paper?) money, to be returned on 1st of May, 1711	£5 0 0
Received £2 7 10½ in heavy money (coin?)	
18th December, 1710, loaned Peter Van Horn £2 8 6½ heavy money, to be returned on the last of April.	£2 8 6½



Received from William	
Dewees, 2 shillings	.. 2 0
4 quires of paper @ 7½d. Ɔ quire	.. 2 6
4 shilling 6 pence (paid) to Pastorius	.. 4 6
fine paper 10 @ 9d. Ɔ quire	.. 2 6
5 quires of paper @ 6d. Ɔ quire	.. 2 6
5 quires of paper @ 7½d. Ɔ quire	.. 3 1½
Dilbecek Debtor for one Psalm	
Book, 2 shillings.	

Paid over to William Dewees	
2 shillings 10 pence.	
also 12 tin (or pewter) spoons	£ .. 6 0
Balance of the old 6 shillings 6 pence.	

## COMMENTS.

Here is an instance of a pastor who was in a position to lend his parishioners money. It will be found upon examination that, including the payment to Pastorius, (made no doubt by William Dewees for credit of Van Vleeq) the entire loan of Five Pounds was repaid by William Dewees. This is the only instance of sales of paper by Dewees that has come to our notice. The concluding items relating to William Dewees must remain unexplained.

## How the Huguenots of Bearn were Converted.

Foucault led his troops from town to town, from village to village. They entered every place with drawn swords. They were billeted upon the Protestants alone. They lived at free quarters and committed the most inhuman actions that brutality, fury and rage can inspire when granted full license. Foucault bade them to prevent those who refused to yield to other means of torture from falling asleep. The beating of drums, loud cries and oaths, the breaking and hurling about of furniture, were customary means of keeping the Huguenots awake. If these annoyances did not suffice, the soldiers compelled their hosts to stand, or to move continually from room to room. They pinched them, they prodded them, they hung them up by ropes, they blew the smoke of tobacco into their nostrils, they tormented them in a hundred other ways, until their unhappy victims scarcely knew what they were doing, and promised whatever was exacted of them.

They committed unspeakable acts of indecency. They spat in the faces of women, made them lie down on burning coals, made them put their heads into ovens whose hot fumes stifled them. So writes Benoist, with much more to the same effect.

—HENRY M. BAIRD.





## History of the Reiff Case.

BY PROF. WM. J. HINKE.

## II. THE COLLECTING TOUR OF WEISS AND REIFF IN EUROPE, 1730-1732.

When Jacob Reiff went to Europe in the summer of 1730, it was neither the first nor the last time that he crossed the ocean. In 1727 he "went over there to fetch his relations" and incidentally (which in reality was of far greater importance to us) to deliver to Rev. Wilhelmus of Rotterdam a petition which "was signed and subscribed by the church wardens or elders of both the said congregations of Philadelphia and Skippack setting forth the unhappy and necessitous condition of the said congregations and prayed the charitable donations of the said Classis." Through this petition, delivered to the authorities in Holland by Jacob Reiff, in 1727, the Dutch Church was made acquainted and brought into contact *for the first time* with the German Reformed Church of Pennsylvania. Thus far it has been thought that the petition of Bohm, written in July, 1728, and laid before the Classis of Amsterdam on November 14, 1728, was the first step which brought the two churches together and was the beginning of a union which lasted for 64 years. A more thorough investigation, however, shows that the petition of Weiss, delivered by Jacob Reiff, preceded the other petition by a full year, and hence must be awarded the honor of being the first link in the chain which united the two churches. The personality and activity of Jacob Reiff gains new interest and importance for us by this interesting discovery. No matter what his faults or mistakes may have been, he stands as a prominent figure in the opening chapter of our history, a man by whose agency two continents were brought closer together.

The petition of the congregations of Weiss in 1727 was the herald which prepared the way for his visit in 1730. As a result "a collection was made in favor of the said congregations of the German Reformed Church of Philadelphia and Skippack to the amount of about 200 guilders." On his return to Pennsylvania Reiff was asked by Wilhelmus "to receive the money so collected for the use of the said congregations," but he refused absolutely to do so, as his honesty had been questioned. Reiff arrived in Philadelphia again on August 19, 1729, on the ship *Mortonhouse*. The petition of Weiss in 1727 and the consequent collection in Holland were therefore the two steps that led to his journey in 1730. The petition had another result. It influenced Rev. Wilhelmus, the President of the Synod of South Holland, at its meeting at Breda in 1730, to read a lengthy report on the Pennsylvania churches, based on the information he had thus received. This made the church at large acquainted with the pitiable condition of the German Reformed people in Pennsylvania, and when their two representatives appeared, they were everywhere received with open arms and open pocket-books. The time



of their arrival must have been the beginning of August, 1730. There is no evidence that they attended the Synod of Breda, held July 4-14, 1730, for their names do not occur in the minutes. We first meet them at Haarlem on August 10, where they received of Rev. Jacob Geelkerke fl. 390 from the Synod of North Holland. A few days later, on August 15 and 16, they were at Rotterdam, where Rev. Tiele gave them the contributions of the Synod of South Holland, held at Keulenburch in 1729, in all fl. 696 12, and Rev. Barth. Van Velse gave the contributions of the Synod, just held at Breda, namely, fl. 79. At the same time they appeared before the Synodical Deputies, whose minutes give us the following interesting information:

"1. The Deputies of the Synods have requested the Rev. Classis of Schieland to appoint some of her members, to make further inquiries, in accordance with the resolution of the Rev. Synod of South Holland, held at Breda, about the report concerning the churches in Pennsylvania, which had been presented to the Synod. They hear with much satisfaction from the mouth of the President, Rev. Wilhelmius, that a good opportunity will be afforded to do this, because Rev. George Michael Weitzius, minister at Philadelphia, and an elder of that congregation are at present in Rotterdam.

"2. Who having been interviewed at length by the Deputies about the condition of the church and the contents of the memorial, presented before Synod, it was resolved to further discuss the matter with them tomorrow at the house of Rev. Wilhelmius.

"3. Having met here the above mentioned Rev. Weitzius,

(a) presented to the Deputies his certificate of examination and the commission given to him by the Upper Consistory at Heidelberg, dated May 1, 1727, and renewed by the said Consistory on April 26, 1728.

(b) He gave an account of the large number of Reformed people in Pennsylvania, who hitherto have been served by him alone and by a certain Philip Böhm, who has set himself up as a teacher, although being without education and having no proper call, but who through wrong information was examined, it seems, and admitted to the ministry by one of the ministers of New Netherland, upon the order of the Rev. Classis of Amsterdam, about which the congregation at Philadelphia and at Skip-pack have written a letter to the Classis, dated May 30, 1730, signed by forty-four persons, requesting that the above mentioned Böhm might not be forced upon them as their minister.

(c) He accepted the request to prepare a chart, showing the different colonies of Palatines, the distances of one from the other, and how many churches ought to be built there for their service, and how many shepherds or teachers would be necessary to serve them properly, and further he agreed to give a detailed written account concerning the whole condition of the land and the Palatines living therein."





This account was presented to the Deputies shortly after their September meeting of 1730, and no doubt formed the basis of the *first printed account* of our Church, published by order of the Synod of Dort in 1731. It is entitled:

“Berigt | en | Onderrigtinge | nopens en aan de Colonie | en Kerke | van Pensylvanien. | Opgesteld en nijtgegeven door de Gedeputeerden van | de E. Christelyke Synodus van Zuyd-Holland | , benevens de Gecommitteerden van de | E. Classis van Delft en Delfsland | en Schieland.” | pp. I & 18, small quarto. •

This is in English:

Report and Instructions, concerning and for the colony and church of Pennsylvania. Prepared and published by the Deputies of the Rev. Christian Synod of South Holland, together with the Commissioners of the Rev. Classis of Delft, Delfsland and Schieland.

On September 4, 1730, Weiss and Reiff were at Amsterdam, where they appeared before the Classis. The minutes of that meeting inform us that

“Do. G. Mich. Wijs, minister at Philadelphia, appeared with an elder of Schibach and made known that the congregation at Schibach, from which also a letter has been received, is very much disturbed and in great confusion, because the congregation refuses to recognize Do. Behm as a properly ordained minister, who has been installed as their pastor, in accordance with the order of this Classis, by the ministers of New York, which can be seen in the Acts of January 11, 1729. His Reverence requested this Classis to take such measures as would restore the peace of the congregation. Whereupon the Deputies for foreign affairs were asked to investigate this matter carefully and present their recommendations to this body.”

“Further His Reverence requested a contribution to build a church at Philadelphia in Pennsylvania, which congregation is recommended to the charity of all the congregations under the jurisdiction of this Classis.”

In the light of these reports, made by Weiss to the authorities in Holland, the charge of Behm is fully substantiated, that Weiss was not sincere in his attitude towards him. He was neither fully reconciled to Behm nor did he recognize his ministry, but used every opportunity to injure a man who was every inch as good as he, and moreover rendered the Reformed Church far more important and valuable services than Weiss ever did.

The two travellers remained in Amsterdam for several months. On October 18, 1730, the burgomasters of the city permitted them to collect fl. 600 (see the permit in Historical Notes, Volume I. page 6), while on the next day the Amsterdam Consistory voted them fl. 150, and on October 20 the diaconate gave fl. 600. The official list of the contributions, as contained in the minutes of the Synodical Deputies is as follows: (It differs in some details from the copy sent to Pennsylvania, which was



published by Prof. J. H. Dubbs in the *Reformed Church Review* of 1893, p. 68 f.)

	Guild rs.
1. Barth. Van Velse, minister at Rotterdam, has given by the order of the Synod of South Holland, held at Breda,	79 —
2. Alardus Tiele, minister at Rotterdam, by order of the Rev. Synod of South Holland, held last year, 1729, at Cuylenburg, has given on August 16, 1730,	696 12
3. Jacob Geelkerke, minister at Haarlem, by order of the Synod of North Holland, has given at Haarlem on August 10, 1730,	390 —
4. The Consistory at Amsterdam gave on October 19, 1730, through John Vischer, pro tem. President of Synod,	150 —
5. The Diaconate of the true Reformed Church at this city gave towards the same object on October 20, 1730, through the deacon Wm. Coevenhoven,	600 —
P. S. Contributions of private persons in Holland.	Guilders.
1730, October 26. A. B. gave cash,	120 —
1730, November 2. D. S. gave cash,	20 —
J. Rhust gave cash,	6 —
1730, November 2. G. Corven,	40 —
P. R.,	31 —

Total, fl. 2132 12

Besides this there was collected at Frankfort-on-the-Main:

1. [Of the Dutch Ref. congr. at Frankfort]	40 —
2. [Of the French Ref. church at Frankfort]	20 —
3. [Of the French Ref. church at Hanau]	12 —
4. [Of the Low Dutch church at Hanau]	4 —
	76 —

G. C. Van Asten sent 750 Dutch guilders by draft to Frankfort.

(The words in brackets are taken from another source.)

The last reference to the presence of Weiss in Holland is found in the minutes of the Classis of The Hague, which refer under date November 6, 1730, to a Latin letter of Rev. Weiss to the Classis, asking for their help and encouragement. Dr. Good has inferred (*History of the Reformed Church*, p. 142) from the minutes of the Deputies, that Weiss and Reiff were again present on March 16, 1731, but it is doubtful whether that inference is justified by the minutes. They only state: "The Deputies have learned from letters and oral reports of Rev. Weys and his elder, having come over hither, etc." (*herwaarts overgekomen*). The last phrase refers more probably to their trip across the ocean. The preposition "over" implies an obstacle that was overcome and could hardly be used of a journey on land.

Rev. Weiss returned to Pennsylvania by way of Maryland in the spring of 1731. Before he left he gave Reiff a power of attorney to act in his absence. He also gave him a large sum of money, although this was





most strenuously denied by Reiff on his return, yet there is sufficient evidence to prove this statement. Weiss declared distinctly to the members of his congregation "that he delivered to the said Jacob Reiff all the two thousand and one hundred and ninety-seven guilders, which he the <sup>sd</sup> Georg Michael Weiss received in Holland, to be by him, the said Jacob Reiff, delivered to the church wardens of the Reformed Church at Philadelphia. (Affidavit of the petitioners before Court, January 23, 1732-3.) Again, the minutes of the Synodical Deputies of April 13-16, 1739, state "that the money collected in Holland is still in the hands of Reiff, has been declared by Rev. G. M. Weiss under oath on November 3, 1735." And finally Reiff himself confessed to have received about fl. 2100 in the presence of Schlatter, as will be shown more fully later on.

A part of the money, 750 guilders, given by the Consistory and Diaconate of Amsterdam, were sent by John Leonard Van Asten to Frankfurt, which Reiff visited after the departure of Weiss.

When Rev. Weiss arrived in Philadelphia and informed the people of his success and the large amount of money collected (large at least for those days) there was great rejoicing, and measures were at once taken to insure the safety of the collected money. With this object in view Dr. John Diemer, of Philadelphia, wrote to the Synodical Deputy, Jacob Ostade, on November 22, 1731:

"We hear from Rev. Weiss that the Rev. Classis has already handed over some gifts or contributions for building a church in Pennsylvania, which have been represented by Rev. Weiss as being fl. 2000, and it has now been learned from a letter of Reiff, that still more gifts of love have been contributed. We would therefore ask, without wishing to dictate, to send such money to certain well known merchants in London, then to communicate to us the name of the one who holds the money, whereupon two of our elders will designate two merchants here with whom it may be deposited through a bill of exchange, which according to my opinion is the safest way, by which nothing can be taken away from the church. To authorize one man to do all this is very dangerous, as it is a very doubtful thing to trust a mortal man, for the money might easily be lost, and on the other hand no evil minded person could reproach us, if we follow this plan, moreover certain merchants have offered to exchange the money for us. We leave however this matter to your wise counsel and decision."

If this sound advice had been followed how many future troubles would have been avoided!

The first event which brought about evil results was the removal of Weiss to the State of New York. The reason for this removal was very probably not, as has been suggested, his anticipation of coming difficulties, but the fact that his congregations were served by another minister when he returned from Europe. On August 29, 1730, John Peter Miller



arrived and took charge of Weiss' congregations. When he left in the following year to go to Tulpehocken, Rev. John B. Rieger followed him, who had arrived on September 21, 1731. Weiss was therefore compelled to look around for another field of labor. About this time a call was extended to him to serve some German congregations in the State of New York. This he gladly accepted; and settled for about a year in the Scholarie valley. On February 8, 1732, he received and accepted a call from Catskill, then in Albany county, where he labored for a number of years.

But before he left he "purged himself with an oath, that he had received of the collected money not more than 200 guilders, which, it is said, were due to him for travelling expenses, and he declared under oath, that the other contributions were in charge of the Elder, Reiff."

(Letter of Deputy Præbisting to Mr. Logan, of Philadelphia, April 14, 1739.)

### III. THE EFFORTS OF THE PHILADELPHIA CONGREGATION TO SETTLE THE REIFF CASE, 1731-1734.

While the events described in the last article had happened in Pennsylvania, other and even more far-reaching transactions had been carried on in Holland. In relating them briefly, we shall follow the statements of Reiff himself. Shortly before Weiss left Holland, Reiff tells us that a consultation was held between himself, Weiss, and Rev. Wilhelmus, of Rotterdam, "about disposing of the collected money, when it was proposed by the said Georg Michael Weitzius, that it should be laid out in goods and merchandise, which the said Dr. Wilhelmus approved of." After the departure of Weiss, Reiff went to the Palatinate to transact some business for a land company and collect there some money for the Reformed congregations in Pennsylvania. He visited Frankfort and Hanan, where the Dutch and French Reformed congregations gave him small contributions. They were themselves poor and could not afford to give much, but they gladly contributed their mite to the good cause. After consulting with Prof. Hottinger at Heidelberg, Reiff returned to Holland. The money then in his hands he invested in merchandise, which he put on board of the ship *Britannia*, bound for Philadelphia. About the same time, from July 3-13, 1731, the Synod of South Holland met at Dort. Rev. Wilhelmus persuaded Reiff to attend its meetings, but when he returned to Rotterdam, he found the ship with his goods had left for Pennsylvania. It was the same ship which brought Rev. J. B. Rieger to America. When the ship arrived in England, the goods were detained "by the collector of his Majesty's customs at Cowes, in the Isle of Wight, where the said ship went to clear." Reiff, however, instead of following with the next ship, stayed in Holland for a whole year. It is possible that he took his trip to the Palatinate during the course of this year. In





June, 1732, we find that he had boarded another ship and was at Cowes, trying to free his goods from the custom house. But before he could make a settlement with the collector, the ship was ready to sail and he was forced to leave the goods in England. In the fall of 1732 Reiff arrived again in Philadelphia. Such, in short, is the story of Reiff's troubles and difficulties, as told by himself. Other witnesses, however, give us accounts which differ in several important particulars from the representations of Reiff, and as they throw a new and unexpected light upon these events, we shall give them at length, in a literal translation. The first is a letter of Rev. Rieger and Dr. Diemer, of Philadelphia, written on March 4, 1733, to the Synodical Deputies. They write as follows:

"After Do. Weiss, who had not been further than Holland, returned, he reported that Mr. Reiff, when he left him, had already received more than 2000 fl., of which he had taken charge in his presence. We expected this money with great eagerness and thought that he (Reiff) would bring it over with him, but with the next ship we received the report that he had continued his journey to Germany, and finally we heard that he had bought several boxes of goods, had put the same upon one of the Palatine ships and had intended to transmit them to his brothers with the order to hand over those goods for which they had no use to the congregation upon a proper receipt. But these boxes were detained at Cowes in England, as there was no one who had his order to pay the duty on them. Thereupon Reiff himself returned last fall. Meanwhile Do. Weiss had accepted a call to Albany, situated in the State of New York, and had moved thither. Reiff arrived here with the first ship from Holland [probably the first of the year 1732], which caused us great joy, as we hoped now to receive your contributions and devote them to the use intended by our benefactors, but he avoided us as much as possible and would not express himself clearly about the matter, under the pretense that the above mentioned goods would arrive with the next ship. However, ten ships arrived from Holland, but nothing for us. Whereupon we were compelled earnestly to demand an account of him, then he answered us that he had not received more than fl. 750 from Do. Van Asten, for which he was ready to give security and which he was willing to put to our account. As Do. Weiss was far away from us and we had no proofs against Reiff, we were compelled to let the matter rest till we had written to Do. Weiss. He did not come himself, but answered us, that he himself had not received all the collected money, but that Reiff had it in his keeping, and before his departure from Holland he had charge of more than 2000 fl., that Reiff had given him only as much as was absolutely necessary for his return, and that he had *always tried to dissuade him from investing the money in goods*, but urged him to follow the orders of the Consistory of Holland and do nothing without their consent.

"Meanwhile a report was current that Reiff intended to leave this



province for Virginia and we were obliged to complain to the governor about his dishonesty, who sent him a mandate in exeat provincia [not to leave the province] and compelled him to give bail for £1000. After this Reiff came to us and threatened us with many words, that we would get nothing of the money, that he would rather spend it all in litigation."

There are two important statements in this account which clearly contradict the statements of Reiff. In the first place, Weiss denies explicitly ever to have consented to investing the goods in merchandise, and, secondly, the moneys held by Reiff were more than 2000 fl., and not 750 fl. as Reiff pretended before the people. We shall produce other evidence that in these two points Reiff willfully and intentionally misinformed the people.

The last part of the above quoted letter has shown that when Reiff tried to evade his obligations, the congregation took the case into court. The court records, which are fortunately preserved at Harrisburg, give us the following information: On November 23, 1732, Jacob Diemer, Michael Hillegass, Peter Hillegass, Joost Schmidt, Hendrick Weller, Jacob Sigel and Wilhelm Rohrich appeared before Governor Keith in the Court of Chancery at Philadelphia and laid before him a complaint and petition, in which they stated their whole case, the story of the collection, the moneys received by Reiff, his unwillingness to render an account and his apparent intention to leave the province, and hence they prayed the court "to restrain the said Jacob Reiff from departing this province until he has answered the bill of complaints of these deponents who prosecute in behalf of the said Reformed German Church of Philadelphia." Their petition was granted and Reiff was compelled to give bail, as stated in the letter of Rieger. On June 20, 1733, the attorney of Mr. Reiff asked the court to discharge Reiff and his securities from the bond, and when the case was called up, it was found that the petitioners had failed to lodge a formal bill of complaint against Reiff, thinking perhaps that their petition and affidavit would be sufficient. They were given time to file their bill of complaint to July 3, and when they were not yet ready at that time, till July 12, when the bill of complaint was at last presented. Two days later Reiff filed his answer, upon which the first part of our article is based.

(To be continued.)

### Notes.

Linn Harbaugh, Esq., of Chambersburg, Pa., has recently issued a biography of his father, the late Henry Harbaugh, D. D. This work cannot fail to interest the membership of our Church.

The Pennsylvania-German is the title of an attractive and able quarterly, edited and published by Rev. P. C. Croll, A. M., at Lebanon, Pa. As its name indicates, it deals with the history and biography of the early settlers of Pennsylvania from the Continent, and their descendants. Subscription, \$1.00 per annum, in advance.





## Holland and Pennsylvania.

## V.

## HOLLAND'S CARE OF THE REFORMED CHURCH IN PENNSYLVANIA.

*[Continued.]*

That the Synod of South Holland, of which Rotterdam was the central city, took as deep an interest in Pennsylvania as the Classis of Amsterdam, which was the leading Classis of the Synod of North Holland, there can be no doubt. The MS. records of the proceedings of the South Holland Synod, carefully preserved in the Archives in one of the office buildings of St. Lawrence Church, show this to be the case. Rotterdam, however, was not by any means as large or as wealthy a city as Amsterdam; consequently, the bulk of the correspondence from Pennsylvania asking aid was addressed to the latter, the financial and commercial, if not political, capital of the Netherlands.

Rotterdam saw in its streets and on its waterways, daily, the throng of "Palatines," men, women and children, many of them carrying in their hands and on their backs, their entire worldly belongings—all eager to embark for the new Promised Land. This was an object-lesson to the Reformed Church people of Rotterdam which made a deep impression upon their kind hearts and intensified their Christian sympathies for their unfortunate fellow-believers.

In 1730 the Synod of South Holland met at Breda, July 4-14. Collections for the needy Pennsylvania churches amounting to 79 guilders were reported from the Classes: Delft, etc., 12; Schieland, 50; The Hague, 16; Buuren, 1. The delegate from the Classis of Schieland stated for Dr. Tiele that his Reverence had not had opportunity to hand over the money in his care, but that he hoped to do so. The Classis of The Hague desired the Reverend Synod to make inquiry as to the state of the church in Pennsylvania.

This was the year of the memorable visit of Pastor Weiss and Elder Reiff to Holland, sent at the instance of the Philadelphia and Skippack congregations, to obtain funds for the use of these churches. The President of the Synod presented a letter—not improbably inspired by the two American envoys—touching the state of the church in Pennsylvania, of this purport: 1. That the number of Palatines of the Reformed faith there is already about fifteen thousand, and that it grows from year to year; that within a few weeks six hundred persons in three ships had departed from Rotterdam bound thither; 2, that two ministers, one in the work and the other gone on a journey, have been placed there by the Palatine Church Council, and the new American church is under the management of the same; but that it appears that the condition of things among the Reformed in the Palatinate is such that it were better that the control and care of this great opening should come from the Synods of the Netherlands.

*(To be Continued.)*



## Marriages by Rev. George Wack.

COMMUNICATED BY W. H. REED, PH. G., M. D., OF NORRISTOWN.

*(Continued.)*

628. November 15. Joseph Pruner and Sarah Taylor.  
 629. November 22. Nicolaus Slough and Elizabeth Bazard.  
 630. December 20. Abraham Custer and Mary C. Shrader.  
 631. December 22. James Keel and Susannah Van Fossen.  
 632. December 22. Thomas Logan and Ann Tresler.  
 1837.  
 633. January 26. John Guyder and Mary Ann Bucknam.  
 634. February 23. William Booz and Mary Ann Johnson.  
 635. August 6. Philip Hendrix and Lea Keiser.  
 636. September 12. William Wentz and Hannah Livergood.  
 637. September 14. Nathan Raile and Sophia Wentz.  
 638. September 17. Harman Ache and Cathrine Schweinhart.  
 639. October 8. Isaac Bean and Hannah Undercuffer.  
 640. November 5. William Beyer and Elizabeth Cassel.  
 641. November 5. Laurentz Nuss and Veronica Ruth.  
 642. November 9. Samuel Booz and Sarah Knipe.  
 643. December 3. John Laudes and Ann Hunsicker.  
 644. December 3. Christian Wismer and Mary Cassel.  
 645. December 31. David Rosenberger and Cathrine Longacre.  
 1838.  
 646. January 14. Charles Weak and Sophia Schrack.  
 647. January 20. John B. Ferguson and Jane Graham.  
 648. January 28. George Tettweiler and Ann Beyer.  
 649. February 4. Benjamin VanFossin and Mary Earnhart.  
 650. March 8. John Moyer and Ann Eliza Taylor.  
 651. March 22. William Vansant and Sophia Price.  
 652. April 8. Jesse Davis and Mary Caster.  
 653. July 19. Henry Dowde and Mary Ann Hoffman.  
 654. August 26. John Freed and Hamaretta Goeler.  
 655. September 30. Isaac Bean and Sarah Vanfossen.  
 656. October 23. Peter Houck and Cathrine Cassel.  
 657. November 22. Michael Bean and Ann Wismer.  
 1839.  
 658. January 3. Thomas Coulston and Susanna Detterer.  
 659. March 10. John Steever and Sarah Dammchauer.  
 660. March 24. Samuel Bender and Mary Steinback.  
 661. May 17. Edward K. Lower and Elizabeth Weak.  
 662. July 7. Jesse Obdegrove and Emelia Moyer.  
 663. November 17. Joseph Boier and Lidia Rittenhouse.  
 664. September 15. Andrew Henning and Susannah Stong.





## HISTORICAL NOTES.

665. November 28. Frederick Beaver and Margareth Knipe.  
1840.
666. June 20. Henry Clair and Cathrine Shive.
667. July 27. Henry H. Hippel and Isabella Henvir.
668. September 20. Jesse Tyson and Elizabeth Styles.
669. September 20. Joseph Robins and Sarah Craft.
670. October 4. Jesse Schultz and Cathrine Godshalk.
671. November 26. Abraham Cassel and Susannah Cassel.
672. December 24. John Booze and Eliza Belgert.
673. December 24. Isaac Ritter and Elizabeth Reiff.
674. December 31. Joshua Cozens and Maria Collom.  
1841.
675. April 18. David Hining and Rebecca Stong.
676. September 26. Joseph Hendricks and Sarah Ann Casselberry.
677. September 26. Jacob Klemmings and Sophia Schultz.
678. October 24. William Kriebel and Mary Zilling.  
1842.
679. January 2. Jacob Beever and Mary Ann Snyder.
680. February 10. George Dannehauser and Sarah A. Bergenstock.
681. February 20. Solomon Hartman and Euphemia Stong.
682. May 22. Gerret Bean and Cathrine Freyer.
683. August 25. John Andrew Mires and Ellenora Ramsey.
684. September 20. Abraham Obdegraf and Harriet Taylor.
685. October 30. Henry Nice and Levina Tyson.
686. November 3. Silas H. Land and Barbara Dancheauer.
687. November 27. Thomas G. Schultz and Elizabeth Climmer.
688. December 4. Lewis Wasser and Elizabeth Ruth.
689. December 8. George Kline and Maria Godshall.
690. December 11. Levi Barndt and Suphia Knipe.
691. December 25. Henry Fuss and Elizabeth Johnson.  
1843.
692. January 5. Isaac Zimmermann and Sarah Wissler.
693. January 12. Andrew B. Yerger and Angelina Donchauer.
694. January 12. Samuel Hendricks and Elizabeth White.
695. March 16. Charles Yeakle and Sarah Nuss.
696. March 23. Francis W. Yost and Ann Leidy.
697. June 15. David Johnson and Susannah Ritter.
698. October 28. Jesse Bean and Henrietta Schwenc.
699. November 12. Antrim Hausher and Edith Wiegner.
700. December 5. Henry Rittenhaus and Sophia Gombly.  
1844.
701. June 20. William Winkler and Hester Seibert.
702. April 18. Martin Ruth and Mary Miller.

(To be Continued.)



# HISTORICAL NOTES

RELATING TO THE

## PENNSYLVANIA REFORMED CHURCH.

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### Rev. Mr. Wack's Marriages.

In the present number is concluded the list of marriages performed by Rev. George C. Wack. This record begins with the year 1803 and ends with 1852. The number of couples united in the holy bonds is 724.

This is a valuable record, and will now be available, in the libraries of this and other countries, for reference for all future time. It was a happy thought on the part of Dr. W. H. Reed, of Norristown, to rescue this important record from the danger of destruction; and we take credit to ourselves for putting it in print, and preserving it from further risk.

### Stumbling-blocks.

What is the chief cause of the failure of our Church to perform its share of the work of evangelizing the world? Why is it at a stand-still in some sections, and in a state of dry-rot in others? Why is it devoid of influence in the centres of population and of culture? Why can it not get a foothold in leading American cities, in which we aspire to be represented?

We have in our ministry and among our laity earnest men and learned; men who have a just apprehension of the spirit of Christ's cause; men who live godly lives, who have the grace of God in their hearts, consecrated men. These are not stumbling-blocks.

It does seem that in times past, not very remote, the setting up of a particular set of doctrines, and their maintenance, was regarded as the highest function of a Christian denomination. These doctrines were not necessarily uniform. They

might be as various as the names of the branches of the Church. The indispensable point was that the series of doctrines embraced by one's own Church, was the faultless and only safe one.

There has been a change. At any rate in some quarters. It has come to be thought that the chief end of the Church as the custodian of the religion instituted by Christ is the salvation of sinful man. Those who hold and practice this view, look to the words, the example and the precepts of the Redeemer while on earth. Controversy is not required to explain these teachings. All men read and understand the story of His life alike. Men out of the pulpit have substantially the same perception of the purport of His words and His works as men who have been under the influence of the schools. The intelligent layman can discern the essential points of Christ's gospel as readily as the consummate theologian. The change from the old life to the new is a matter of the heart; not at all of the intellect. Instances are numerous of the utterly unlettered having attained to perfect grace.

The Christian whose life is guided by the example of Jesus while in the flesh has no care for church names. There are such in every denomination. They meet on common ground. The men of our time who have done most to bring sinners to accept Christ—Moody, for example—to what denomination do they belong? Who knows? Who cares?

We have had in the last fifty years several learned men in the Reformed Church whose intellectual power made them known beyond the bounds of our denomi-





nation. Mighty in controversy they were. Pitted against each other, their learned battles shook to its centre our little Zion, whose single-hearted membership looked on, awe-struck.

Where are the fruits of their labors? Where the sinners brought to repentance by them? Where was the Reformed Church extended and strengthened? How was the cause of Christ advanced?

Aerid discussion cuts both ways. It drives members of the Church out of it, and keeps others from coming in.

Ministers and members who use the Church to further their private interests and ambitions will never do much toward the spread of the Gospel. The world quickly detects those who are in the church to make money or fame out of it.

A source of injury to the Church, and the cause it espouses, is the thinly-disguised struggle for "easy berths" by clergymen, aided by their partisans. They use the methods of the politician to effect their ends. Sinner and saint despise them and their ways.

Greed, selfishness, intrigue in the Church are a blight upon its growth.

Whatever stands between the sinner and the Master is a stumbling-block. It is the duty of the Church to clear the path.

### Biography of Harbaugh.

Life of the Rev. Henry Harbaugh, D. D.

By Linn Harbaugh, Esq. Philadelphia: Reformed Church Publication Board. Sunday-school Board of the Reformed Church. 500 pp. Price, \$1.25.

Henry Harbaugh was beloved by the membership of the Reformed Church. He was of the plain people, in hearty accord with them and their interests. His writings in *The Guardian*, simple in style, sincere in purpose, susceptible of ready comprehension, made a lasting impression. His poems in the colloquial speech of the Pennsylvania-German folk endeared him to the vast host of the descendants of the stock who came in the colonial times from the Palatinate and other German sections to find a home in Pennsylvania.

Fortunate it is that a son of the honored leader in the Church is at hand to perform this act of filial duty. He has done his work well. Good judgment pervades the volume from beginning to end.

The volume begins with an appreciative Introductory of fifteen pages by Rev. Nathan C. Schaeffer, D. D. This is followed by the Eulogy delivered, a few weeks after Dr. Harbaugh's death, by Rev. Emil V. Gerhart, D. D., LL. D. Of the hymns and poems written by Dr. Harbaugh, six are given: *Jesus, I Live to Thee*; *Jesus, my Shepherd*; *Jesus, to Thy Cross I Hasten*; *The Mystic Weaver*; *Heenweech*; *Das alt Schulhaus an der Krick*.

Henry Harbaugh was of Swiss lineage. His immigrant ancestor, Joost Harbach, came to Pennsylvania about the year 1736, and took up a tract of about one hundred acres of land, three miles from Maxatawny creek, in what is now Berks county. About four years later he moved to Krentz creek, west of the Susquehanna. Henry Harbaugh was the great-grandson of Yost Harbaugh; grandson of Jacob Harbaugh and Anna Margareta Smith, his wife; son of George Harbaugh and Anna Snyder, his wife. In the old Harbaugh homestead, four miles south-east of Waynesboro, Pa., Henry was born October 28, 1817. Here he "passed his boyhood, in the winter months at the school house by the creek; in the summer turning the hay rows or following after the cradles in the broad acres of the harvest field."

On the 4th of August, 1836, he left home, going to Eastern Ohio, to make a temporary stay with relatives. He remained in this locality until the fall of 1840. He taught school three winters, and devoted his spare time diligently to study. He wrote a great deal, jotting down everything that impressed him. He wrote a number of poems—at least fifty—during his three years' sojourn in Ohio. In October, 1840, he entered the Freshman class at Marshall College, Mercersburg, Pa. His subsequent history is well known to the Church.



## The Huguenot Element in Pennsylvania.

Mr. James Berkeley Laux, secretary of Society of American Authors, made an address on the Huguenot Element in Pennsylvania, before the Huguenot Society of America, in New York City, April 30, 1896. Himself a descendant of Pierre Laux, who arrived in the Pequea Valley in 1738, Mr. Laux has made a painstaking study of the Huguenot ingredient in our composite Pennsylvania population.

A greater number of Huguenots settled in Pennsylvania, Mr. Laux declares, than came to New York, to Virginia, to New England, or even to South Carolina. Their emigration to Pennsylvania was involved with that of the Germans and Swiss, with whom they had cast their lot for generations before coming to America. They came as individuals, as families, and not as colonies. More than half of the Huguenots who fled from France went to Germany. In the course of time these refugees were absorbed, Germanized not only in speech and thought, but also in name in very many instances. The translation of Huguenot surnames became a common practice. Among the German immigrants to Pennsylvania, we must therefore look for the descendants of the French exiles. Mr. Laux has discovered many such, and continued investigation will add many more to the list.

## New Goshenhoppen Parsonage in 1744.

The land along Perkiomen creek, in the vicinity of the present boroughs of East Greenville and Pennsburg, was in litigation in the earlier times. After this was concluded, it was surveyed to the settlers and purchasers, about the year 1750. A tract was reserved for the congregation of the Reformed Church. On the 19th of November, 1750, David Shultz, the well-known citizen of that locality, surveyed the tract at the request of William Parsons, John Ross and Robert Greenway, the owners, for the congregation, in the presence of the elders or church wardens,

and it was found to contain forty-two acres, with allowance of six acres per hundred for roads. The congregation determined to build a house thereon for the minister's residence forever. They deferred paying for the land. Immediately a dwelling house and stable were erected, a well was dug on the property, and some land was "cleared." In the Spring of 1751, minister Weiss and his wife came to live there. They brought with them their negro slave family, consisting of Gideon Moor, aged 30; Jenny Moor, his wife, aged 28; and their children, Jacob Moor, 6; Elizabeth Moor, 2; and Anne Mary Moor, infant.

## The Palatinate.

At the time of its greatest importance the Palatinate consisted of two large provinces, which were not contiguous, with several outlying principalities. The Upper Palatinate was situated in the eastern part of the present kingdom of Bavaria. Its principal town was Amberg. The Lower Palatinate (or Rhein Pfalz) was by far the most important of the elector's possessions. It is often called Wein Pfalz, on account of the abundance of wine which it produces. Situated on both sides of the Rhine, and extending upward on the banks of the beautiful Neckar, it has always been regarded as one of the most fertile countries in the world. It consisted of five principalities: Simmern, Zweibrücken, Sponheim, Veldenz, and the Palatinate Proper. The principal cities were Heidelberg, Mannheim, and Frankenthal.

—JOSEPH HENRY DEBBS.

## Antiquity of our Church.

To those who, with a sneer, inquire of us, where was the doctrine of the Reformed Church of Switzerland and Germany, before the days of Zwingli and Luther, we reply, in the valleys of Piedmont, and in the south of France, among the simple, apostolic, but despised, calumniated, and persecuted Albigenses and Waldenses.

—JOSEPH F. BAIRD.





## History of the Reiff Case.

BY PROF. WM. J. HINKE.

## III. THE EFFORTS OF THE PHILADELPHIA CONGREGATION TO SETTLE THE REIFF CASE, 1731-1734.

[Continued.]

The next move in the case was taken on February 20, 1734, when Reiff's attorney gave again notice of a motion to release his client from his bond, but two days later he agreed that Reiff should be discharged from the first bond on condition that he enter a new bond of half the former amount, namely £500, to abide by the decision of the court, when the case should come up. This ended the case before the court, at least nothing else is found in the record which closes in 1735. The case itself, because of which Reiff was compelled to enter bail, was never tried, as the complainants failed to prosecute. This was due to a new and unexpected turn which the affairs of the congregation at Philadelphia took in the year 1734. But before we turn our attention to these new events we shall take one more retrospect of the events up to this time, as given in a letter on February 23, 1734, by Rev. J. B. Rieger and signed by John Diemer, Peter Lecolie, Michael Hillegas, George Peter Hillegas, Hendrich Wellerand Jost Schmidt, (the prosecuting members,) to the Classis of Amsterdam. They wrote:

"We are in a lamentable condition because of the collected money, sent over to us, which had been given to the upbuilding of the Reformed Church and is still in the hands of the dishonest (trouwlozen) Jacob Reiff, who with Do. Weiss was in Holland in the years 1730 and 1731. We thought we could compel him to render an account and learn whether the collection book agreed with his statements, but it was all in vain. He insists that he received no more than 750 Dutch guilders of Do. Van Asten, whereas according to the statement of Do. Weiss, the collection book shows more than fl. 2000. We were therefore compelled to look up the laws of this land, hoping meanwhile to receive from your Reverend Classis a detailed statement, how much money and to whom it had really been given and copies of the different receipts, so that we could arrest the evildoer. When Jacob Reiff heard of this he gave a considerable sum of money to the lawyers, who immediately obtained from the court of chancery his release, although we fought against it with all our power and spent the little money which we had, being very poor, for lawyers to succeed in our efforts, but in vain.

"Do. Weiss has not acted with the congregation according to his duty, when he left us and went to Albany. We have often urged him with earnest requests and petitions, even offering to pay his expenses, to come to Philadelphia and in person testify before the authorities, but it was never done, so that all these gifts will have been given in vain, unless



your Reverend Classis will hunt up and cause the arrest of this Jacob Reiff, who on the 24th of this month (February, 1734,) has left Philadelphia for Holland with Captain Stelman. He has without doubt the collection book and the power of attorney with him, and it is to be feared that this evildoer will try to collect more money, unless you will arrest him and compel him to render an account. . . . .

"We also ask your Reverend Classis to send a special order to Do. Weiss in Albany, that he should purge himself by an oath, otherwise this poor congregation will have to expect many unpleasant things from the authorities here."

Such was the state of affairs, when the congregation was suddenly startled by an unexpected discovery, which changed at once its whole later history.

We are informed of these important events by a letter of Rev. Berlin (a most reliable authority), written on October 28, 1734, to the Synodical Deputies and signed by Caspar Ulrich, Jacob Uttre, Stephen Greiff, Ulrich Ellen, Zacharias Schuckerd and Jacob Orner, elders of the Philadelphia congregation. Continuing the account of the difficulties of the congregation, where their last letter stopped, they write:

"The persons who have hitherto acted as representatives of the congregation were mostly *self made elders without ordination*. They have tried in all things, as the congregation has now clearly discovered, to divide the spoils with Jacob Reiff. For Jacob Reiff bought merchandise with the collected money in Holland, which goods were detained in England, and thus far not a penny has been handed over by Jacob Reiff. This pained these members very much, and suspecting that Reiff intended to leave the country, they had him arrested for the collected money, *without having received authority from anybody to do so*, nor did they know definitely the sum of the collected money nor how much he had received. This resulted in a great quarrel and uproar, whereby our congregation made *a wonderful discovery*. For when the same had come together and perhaps thirty members were present, Jacob Reiff said distinctly before us all: 'Doctor Diemer, Peter and Michael Hillegas are church robbers: they steal the bread from the mouths of the Reformed people of Philadelphia, their children and children's children. I confess that I am a church robber (Kerkendief), but they are robbers as well as I. If they had not written and told me, I would not have done it.' Whereupon he showed us a letter, which they had written to him while in Holland, after they had taken the power of attorney away from Weiss (which he received from the whole congregation) and transferred it to Reiff. This letter read as follows: '*Jacob Reiff shall take the collected money and buy goods for the same and send them over to them, his profit is to be six per cent, and after he has returned, they (the undersigned) will refund everything he has spent.*' This letter was read by us with tears, and was signed by seven men, who





pretended to be elders. They wrote further in this letter to Reiff, that he should do this on their own risk and whatever would be the result, they would indemnify him for all loss with all their property. *Of all this not a single member of the congregation knew anything*, from which no other conclusion can be drawn than that it was done for their own profit. Reiff furthermore claimed to have sent the goods over to them, but they denied having received them. Through this trouble the congregation seemed to be confronted with total ruin, as the members were already beginning to disperse.

"Whereupon the congregation met again [on April 2, 1734], having come to the inevitable conclusion to depose these men for these and other important reasons and to choose others who would faithfully serve the congregation, which was all the more legitimate, since John Jacob Diemer, the physician, never had been an elder nor could have been elected because of his well known disgraceful life and conduct. He was also the leader of the others by his deceitful and cunning pen. Peter Hillegas was also never recognized by the congregation as an elder, but he had elevated himself to that position, so that they all were on the same level with Jacob Reiff, who also allowed himself to be called an elder in Holland, although *he had never been an elder in these congregations*.

"On the above mentioned day in the presence of Do. Rieger, who was at that time our minister, we the undersigned were elected as elders and deacons, as is shown by the accompanying copy, dated April 2, 1734. When Do. Rieger left the congregation, it seems because he thought that by his absence we would be made helpless and be compelled to unite again with the deposed persons, with whom he sympathized (which was considered most hurtful to the congregation, because of the evident tricks to which they had resorted), we came to a different conclusion, namely, resolved to ask Rev. John Philip Boehm, minister at Falkner Swamp, Whitemarsh and Skippack, who was a properly ordained preacher, for help and assistance, in order to prevent the total destruction of the congregation, which was done immediately by a letter, dated April 20, 1734, signed by 42 members and sent to him by two of our number."

With the resignation of Rieger and the call given to Boehm, the second stage of the Reiff case came to an end.

### Huguenots Invited by Penn.

William Penn, following the example of other Colonial leaders, extended a cordial invitation to the Huguenots to settle in Pennsylvania. He recognized their high character and accomplishments, and regarded them as an invaluable help in the building up of his Province into a prosperous State. He had a personal knowledge of their worth, for in early manhood he visited France and studied under Moses Amyreult, the celebrated Huguenot theologian.

—JAMES BERKELEY LAYX.



# Some More Transcripts from Jacob Hiltzheimer's Memorandum Book.

## TRANSACTIONS OF THE VESTRY OF PHILADELPHIA REFORMED CHURCH.

1784. May 10	An order on M <sup>r</sup> . W <sup>m</sup> . Von Phul, Treasurer, for fifteen pounds in favor of George Friday School Master who just arrived with his family from the State of New York in Consiquance of a letter the Vestry sent him some time ago which sum being advanced for Services to be done.	£15 0 0
	Signed Philip Odenheimer & J. Hiltzheimer.	
10	An Order on Ditto in favor of Beakly & Morris, Carpenters, for Making a Partition in the upper room of the School House four pounds six shilling & one penny.	4 6 1
	Signed Ph. Odenheimer & Jacob Schreiner.	
10	An Order on Ditto in favor of John Hart Seven pounds ten shillings for Gilding and Painting done for the Vestry by s <sup>d</sup> Hart & Frantz Giebel in Company, in the year 1773, as P <sup>r</sup> ac <sup>d</sup> and Qualification, before John Miller Esq <sup>r</sup> Ap <sup>t</sup> 26 <sup>th</sup> 1781, which is filed at the School House. Signers to the order	7 10 0
	Philip Odenheimer Jacob Rebsam.	
July 5	An Order in favor of Christopher Rauch for Bretzels that was given to the School Children.	1 3 3
	Signed Odenheimer & Stoltz.	
.5	An order in favor of George Friday School Master, for fifty shillings being two Months Salary for Playing the Organ.	2 10 0
	Odenheimer & Hertzog.	
July 12	An order on Ditto, in favor of Jacob Rebsam for Twenty four pounds 4/10 being the Expense of the Wall in the Church yard and laying the Pavement at the back door of the School House.	24 4 10
Aug. 1	An order for fifty shillings for a Cap Stone Andrew Bower Turn <sup>d</sup> for the Wall in the Church Yard.	£2 10 0
July 26	An Order in favour of Edward Garrigues for a fire Ladder.	7 0 0





Sept. 20.	An Order in favour of Conrad Pigeon for Making a Bake Oven back of the School House. Signed P. Odenheimer & J. Rebsam.	1 10 0
Sept. 28	An order in favour of John Klages for five pounds 10/3 for painting done to the School House.	4 10 3
Decr 6	Note—This being due 25 <sup>th</sup> of Last Month. An order in favour of Christopher Schreiner for Six pounds being a years Interest on £100 Left by the Late M <sup>r</sup> . John Schweighausser to the Vestry of the German Reformed Congregation which Interest the s <sup>d</sup> Vestrymen are desired in s <sup>d</sup> Schweighausser's will to pay to the School Master of said Congregation as a Perquisite over and above his yearly Salary. P. Odenheimer, W. Will.	6 0 0
1785 Febr <sup>y</sup> 21	An Order in favour of Jacob Schreiner Eight pounds ten shillings, as p <sup>r</sup> acc <sup>d</sup> by him Produced, Ensuring £500 of the House in Race Street belonging to our Congregation where the Reverend M <sup>r</sup> . Wiberg Dwells £7 10 is the Ensurance & 20/- Entrance. Signed Hiltzheimer & Will.	8 10 0
Ap <sup>r</sup> 2	An order in favour of the Rever <sup>d</sup> M <sup>r</sup> . Pauly for Thirty Dollars, as a Present for his Preaching on Sunday evenings in our Church for about 3 Months. J <sup>n</sup> . Hiltzheimer & Ch <sup>r</sup> . Seitz.	11 5 0
May 31	An order in favor of Charles Seitz being for Paper & Quills. J. Baker & Hiltzheimer.	£0 17 6
July 25	An order in favor of Dan <sup>l</sup> Sutter for Twenty six pounds 6 7 being for Candles.	26 6 7
31	An order in favour of Andrew Hertzog for an Owning.	6 7 1
Oct. 16	An order in favour of John Etris for a Box of Spermaceti Candles. Signed J. Schreiner and J. Hiltzheimer.	5 2 4



1786 Januari 2	An order in favor of Charles Seitz for 42 / being a discount or prem. left in his hands at the time they changed from 12 to 15 for a shilling. <u>J. Schreiner &amp; Hiltzheimer.</u>	2 2 0
January 11	An order in favor of Anthony Moll for Thirty Shillings for Haling gravel on the Walk in the graveyard. <u>Signed A. Hertzog and J. Hiltzheimer.</u>	1 10 0
April 17	An order in favor of Jacob Hiltzheimer for fifty shillings being Money he p <sup>d</sup> to Jacob Borkard for Mending the fence around the Burial Ground. <u>Signed C. Seitz &amp; J. Etres.</u>	2 10 0
19	An order in favor of Charles Seitz for Twelve shillings Money he paid to Jacob Borkard for Making a fence at the School House Garden. <u>Signed Rauch &amp; Sutter.</u>	0 12 0
1787 May 10	An Order on Mr. W <sup>m</sup> . Von Phul, signed Baker & Hiltzheimer in favor of Mr. B. Shoemaker of one hundred pounds being in part of £350 for a lot of ground in 4 <sup>th</sup> Street, 35 feet wide & 49½ in depth which the Vestry Purch <sup>d</sup> of said Shoemaker. The Remainder £250 the President J. Baker in behalf of the Vestry gave two Bonds at £125 each. The first to be paid with interest the 1 <sup>st</sup> day of April 1788, and the other in one year after with Interest Likewise.	100 0 0
Octo <sup>r</sup> 9	An order in favor of Mr. Israel Whelen for £100 paper Money lent him for which sum he is to return in Six Months Seventy five pounds Specie in order to get a Certain fixed Sum of hard Money in the Treasury, and Not Leaving the Paper Money in the Treasury upon an uncertainty, because of its Rapid Depreciation at this time. <u>Sig<sup>d</sup> Baker, Hiltzheimer, Diehl &amp; Etres.</u>	£100 0 0
1788 March 16	An order in favor of Adam Doerr for Seventeen Shillings & six pence being Money he paid for 21 Bushels of sand for our Church. <u>Signed Hiltzheimer &amp; Ozcas.</u>	0 17 6





April 7	In favor of Peter Diehl for making a Gate to our grave yard and finding the Stuff for it.	6 16 7
7	In favor of Godfrey Gebler for Smiths work done to said Gate.	2 4 9
July 7	An order was drawn on M <sup>r</sup> . W <sup>m</sup> . Von Phul Treasurer in favor of Godfrey Gebler being for two Iron Rods called Conductors, and putting them upon our Church and sundry other expenses attending the same.	11 6 11

### Marriages by Rev. George Wack.

COMMUNICATED BY W. H. REED, PH. G., M. D., OF NORRISTOWN.

[*Concluded.*]

- 703. September 8. Aaron Race and Lea Ruth.
- 704. October 20. Frederick Stong and Clementine Nevel.  
1845.
- 705. February 9. Daniel Freyer and Elizabeth Wanner.
- 706. August 10. Elnos Knipe and Eliza Krauthamel.
- 707. November 13. George Beaver and Elizabeth Layer.
- 708. November 23. Isaac Hallman and Susannah Wanner.  
1846.
- 709. January 4. Henry Frey and Helena Eisenburg.
- 710. March 10. Charles Gerhart, Esq., and Maria Gerhart.
- 711. April 23. Aaron Ruth and Catharine Miller.
- 712. May 31. Francis Heid and Susannah Godshall.
- 713. May 31. John Geiger and Ann Denner.
- 714. October 4. George Erb and Henrietta Schneider.
- 715. November 1. John Wisler and Mary Warner.  
1847.
- 716. February 14. Adam Miller and Rebecca Welker.
- 717. October 10. Peter Schneider and Victoria Oprecht.
- 718. October 24. Charles Goodwin and Mary Booz.
- 719. November 18. Henry Weisel and Maria Loux.
- 720. December 26. John Allabach and Anna Maria Rodabeger.  
1849.
- 721. April 21. Jacob Deem and Caroline Kook.
- 722. May 26. William Custer and Mary Ann Arp.
- 723. September 11. Ezekiah Rhoads and Maria Shepperd.  
1852.
- 724. February 10. William Schlotterer and Angeline Bittig.



## Goetschy's Colony.

BY HENRY S. DOTTERER.

The story of Goetschy's colony, closely examined, must be regarded as one of the noteworthy incidents of the eighteenth century migration from the Continent of Europe to the Province of Pennsylvania.

Maurice Goetschy, the leader—he does not merit the title organizer—was a minister of the Reformed Church of Switzerland. The place of gathering the intending emigrants was Zurich. The dates of their departure from Zurich for Rotterdam were October 4 and 5, 1734. The number comprised in the party at the start was 256. Their destination originally was Carolina. Goetschy was a discredited clergyman, having been guilty of an atrocious offense; but the unreasoning people, mostly peasants, in a frenzy to go to the New World, were not deterred by this.

Goetschy's purpose was, to all appearances, an ambitious one. His design in collecting so large a number of people, there can be little doubt, was to lead them in a body to Carolina, locate them there in a settlement, make himself the head of the colony, and minister to them as their spiritual guide and teacher. By thus having control of them, he might reasonably hope to regain his good reputation, secure a position of influence, and command lucrative compensation. All these expectations, if he entertained them, failed of realization.

What inducements he held out to these confiding people, and upon what they were based, is not disclosed by the records thus far discovered. Some little light is thrown on these points by a small book published by one of the party who relented at Rotterdam, abandoned the emigrant company, and returned to Switzerland. Further reference to this publication will be made later on. What this writer says is strongly tinged with resentment.

At that time the desire to emigrate to America was at fever heat in Zurich and vicinity. Carolina was represented as the most desirable place for emigrants. Pennsylvania was described as uncomfortably cold in winter, and as being already so closely settled as to make the cost of land much higher than in Carolina. The civil authorities and the State clergy of the Swiss cantons strongly opposed the departure of the common people to the wilds of America. On the other hand were men who encouraged and urged emigration. The latter had the ear and the confidence of the masses. Pamphlets were distributed both in favor of and opposed to emigration.

In the *Nachrichten von Zürich*, a newspaper printed by Hans Jacob Lindimer, in its issue of July 15, 1734, was offered for sale, a publication entitled *Eine Beschreibung von dem glücklichen Carolina, allwo die Einwohner, sonderlich die Schweizer, kein Heemweh bekommen, um 4 ss.* (A description of fortunate Carolina, where the people, particularly the Swiss, have no homesickness, at 4 ss.)

In the same newspaper, of September 30, 1734, is this notice: *Es wird zu entleihen gesucht, Ein Büchlein, genant: Pensylvanien nicht*





Canaan. (It is desired to borrow, a booklet, entitled *Pennsylvania not Canaan.*)

In the *Nachrichten von Zürich*, of the 7th of October. (den 7. Weinmonat,) 1734, appeared in a conspicuous place this important news article:

N. B. Vergangnen Montag hat sich Hr. Moritz Götschi samt Weib und Kindern, mit ziemlich vielen Land-Leuthen, jung und alten, auf ein Schiff gesetzt, und nach der so genannten Insul Carolina von Land gestossen, mehr auf Hoffnung alldo sein Glück besser zu machen und zu finden, als in dem Vaterland, darin er gebohren. Man hat es ihnen zwar von Seiten Unserer Gnad. HHrn, hiesiger Geistlichkeit gar nachdrucklich missrathen, allein er behielt seine Resolution, und machte sich davon. Bald hernach ist ihme noch ein Schiff mit solchen, kan wol sagen einfältigen Leuthen, nachgefahren, und so in allem desselben Tags 174. Menschen, denen vil 1000. zugeschen, und grosses Mittheiden, besonders bey dem kalten Regen und Wind, dass sie so armselig mit Weib und Kind die wichtige und in 300. Stunden bestehende Reiss bey abnehmenden Tagen sich unverstanden. Doch wurde ihnen von guthertziger vornehmen Häufern allerhand mitgetheilt, als viel Brod, Halsstücher, Kappen, &c. Tags hernach is das 3te Schiff weggefahren, die aus dem Alhnosen-Ambt mit einer grosser Portion Brod, Mehl, Strumpff, Nürlinger und andern reichlich versehen worden. Sonderlich hat die Nachbarsechaft bim Kauffhaus sich gar mitleidig erzeiget, wie sie dann auch das Saltz-Haus schwerlich werden vergessen können, was ihnen darauf für Erquickungen lieblich mitgetheilt worden, dergleichen vil Hrn. Kauffleuth auch gethan. Es sind auf diesem letzten Schiff etwa 82. Personen gewesen, die noch mehr mitleidens würdig gewesen wären, w. un sie nur der Ehr und Lehr Gottes willen hätten fort müssen. Den Weg ist ihr eigen Schuld, es gehe ihnen wol oder übel. Gleichwol haben sich mehr dann 20. durch kluge Vorstehung ehrlicher Hrn. und Burgere, den Sinn geändert, die haben den bessern Theil erwählt, und sind hier verblieben, die man gar freundlich wieder in ihre Heimath gewiesen. Indessen soll man doch auch Gott für die grosse Anzahl Fortgereissten bitten, dass sie einweder bald umkehren, oder doch an dem Orth kommen mögen, dahin sie so sehr wünschen. Er versehe aber ihre Herten mit Gedult, weil vil betrübte Stunden ihnen dörrften die Reise recht sauer machen, so versüße es ihnen, dass wann sie fromm bleiben, ein weit besser Leben auf sie warte.

#### TRANSLATION.

N. B. The past Monday, Mr. Maurice Gotschy, with wife and children, together with a considerable number of country people, old and young, took passage on a boat, and started for the so-called Carolina island, in the hope of meeting there with better fortune than he has found in his native land. He was dissuaded by our gracious officials and the local clergy, but he persisted in his resolution, and took his departure. Directly after another boat followed him, with like, we must say, silly people, making a total for that day of 174 persons, whom many thousands saw depart with manifestations of sincere sympathy, particularly because of their undertaking imprudently, these shortening days, in cold rain and wind, with wife and child, so poorly provided, the dangerous journey of 300 hours. In spite of this, they were presented by kind-hearted persons



with large quantities of all sorts of articles, such as bread, handkerchiefs, caps, etc. The following day the third boat started off. These were liberally furnished from the office of charities with a large supply of bread, meal, stockings, for nourishment and otherwise. Especially the neighborhood of the exchange showed itself deeply sympathetic; nor will they be likely to forget, what was given them at the Salthouse for bodily refreshment; in like manner many merchants assisted them. Upon the last boat were 82 persons, who would have been worthy of more consideration had they gone obedient to the glory and will of God. They must bear the consequences of their act, be they good or ill. At the same time, upwards of 20, induced by the wise representations of worthy gentlemen and citizens changed their intentions, choosing the better part: they remained here and will be very kindly returned to their homes. Meanwhile we should pray God that the great number who have gone on this journey, may either soon return or reach the destination they so much wish for. May He fill their hearts with patience, and as many sad hours may embitter their voyage, may He comfort them with the thought that if they remain faithful, a far better life is reserved for them.

*(To be Continued.)*

### After the Revocation of the Edict of Nantes.

Providence had opened to the fugitive from persecution in France three doors of escape, which, could they but be reached, led to a safe retreat. They lay toward the east, the north, and the northwest. . . .

Happily there remained Switzerland, the Netherlands, and England—all three not only themselves hospitable, but permitting a passage to other and equally inviting regions at a greater distance.

The Swiss Reformed cantons had not waited for the actual recall of the Edict to give practical expression to their sympathy for their suffering brethren in France. From 1683, and annually for many a year, they made collections for the relief of victims of royal and popular oppression.

Upon Frankfort-on-the-Main a goodly part of the stream pouring out of Switzerland converged, only to be directed from Frankfort to many another state of the empire. . . . The Queen of Denmark, who, not content with relieving the necessities of all that threw themselves upon her tender compassions, provided generously for their spiritual interests by fostering the establishment of a large and flourishing church and providing for it pastors of marked ability. The refugees were welcome in the Netherlands, to which great numbers succeeded in making their way. All classes of the population in the republic were stirred with indignation at the accounts of cruelties perpetrated upon unoffending professors of the same faith that was held by the majority of the Dutch. . . . It was said that fifty thousand Huguenots—but the number is altogether uncertain—found a home in Great Britain, where their descendants have long been recognized as among the most respected and most prosperous of the inhabitants of the Kingdom.

—HENRY M. BAIRD, in *The Huguenots and the Revocation*.





## Holland and Pennsylvania.

## V.

## HOLLAND'S CARE OF THE REFORMED CHURCH IN PENNSYLVANIA.

[Continued.]

The delegates of the Delft and Schieland classes were instructed to bring the subject before all the classes of the synod. A pamphlet was issued in which the needs of the Pennsylvanians were clearly and emphatically set forth. This was circulated in all the classes of the synod. The effect of this presentation of the case was apparent the following year, 1731, at the annual meeting of the synod at Dordrecht when these "hiefde gaven" for Pennsylvania were reported, amounting to fl. 1866 9 0:

Zuyd Holland	fl 97 2	'sGravenhage	250 —
Delft en Delfland	384 —	Woerden	— —
Leyden &c	— —	Bueren	245 12
Gouda &c	161 3	Breda	114 12
Schieland	450 —		
Gorinchem	40 —		fl 1866 9
Voorn & Pütten	124 —		

While the synod of South Holland was in session at Dordrecht, in July, 1731, announcement was made that a ship was lying near the city with Palatine refugees on their way to Pennsylvania, and that another was near Rotterdam, and that four of the passengers had come to seek alms from the synod to enable them to purchase a few comforts for the sick during the voyage across the Atlantic. A collection was made in the synod, and a committee was appointed to visit the two ships, which was done and help was given the poor emigrants.

The extraordinary statement was made also that in Pennsylvania the number of baptized Reformed people was thirty thousand and the number of members about fifteen thousand; that these were cared for by but one minister, Dr. Weiss, besides one Philip Beem, who was without education and without call to the ministry [benevens nog eenen Philippus Beem, dog die zonder Studie, zonder roeping sijnde].

The Holland brethren were much perplexed by the meagre advices which came from Pennsylvania; they were contradictory in some cases, and they revealed the existence of discord, discontent and quarrels. Letters and reports came from time to time—several during the year 1731—of a discouraging character. These inauspicious manifestations, however, did not divert the Hollanders from the prosecution of the main purpose—the giving of aid to the needy Pennsylvania brethren; they continued, for the present at least, with undiminished zeal to labor for the promotion of the interests of the feeble churches in the new American province.

The Classis of Amsterdam met on the 23d of July, 1731. It was reported that gifts had been made to the Philadelphia church, as follows:

By the Consistory of Amsterdam	150 Guilders.
By the Deacons	600
By the Classis	100
	850 Guilders.



October 1, 1731, at the meeting of Classis of Amsterdam, D<sup>r</sup>. Alsten reported having received a letter from Boehm in Pennsylvania concerning church matters. The Classis requested Boehm to consult with Weiss concerning the matter in his letter. Weiss was supposed by Classis to have returned to Pennsylvania.

The year 1732 was in great measure one of suspense to the church of Holland, so far as Pennsylvania was concerned. There was unaccountable delay in the receipt of replies to the inquiries sent out for trustworthy information. But while thus waiting the work of collecting funds and of keeping the cause of Pennsylvania before the membership was not relaxed.

In 1732 the Synod of South Holland was held at Delft July 8-18. The Synod of North Holland communicated the collection of Nine hundred and ninety-one guilders for Philadelphia, but that these gifts had not been paid over. The Synod of Stad en Lande reported sixty guilders for Pennsylvania. Concerning Pennsylvania the Reverend Deputies stated that in conjunction with the Deputies of North Holland Synod, they had done all that was possible, in pursuance of the request of the synod to obtain accurate and sufficient information as to the real condition of the Palatines and other Germans there. For this purpose they had written letters, all dated December 1, 1731, to the Consistory of the Philadelphia church and their minister, D<sup>r</sup>. Georgius Michael Weissius, to D<sup>r</sup>. Philippus Böhm, another letter to Mr. Arent Hassaart, well-known merchant of Philadelphia and layman of the German Reformed congregation there, and, lastly, to the Consistory of New York, the capital of New Netherland. But no reply having been received from any of these parties, they wrote as recently as July 2 another letter to the Consistory of Philadelphia, and sent the letter by Captain Samuel Farra, who was now at Amsterdam ready to sail for Pennsylvania.

The collections for Pennsylvania reported at the Synod of South Holland amounted to Two Hundred and seventy-nine guilders, six stivers, eight pens, viz:

Classis of South Holland	40	..	..	
Schieland	131	..	..	
Gorichem	15	..	..	
Woerden (additional)	60	..	..	
Breda	21	2	..	
From special sources at Dordrecht brought by D <sup>r</sup> . van Meurs	12	4	8	
				279 6 8

The deputies having the finances in hand made the statement, that the accumulation of funds in hand for Pennsylvania amounted to nearly three thousand guilders.

Collected year before last (repented in 1731) which sum was increased by liberal con- tributions ("aensienlijke liefdegaven") of the classis of Woerden, of	fl 1866 9 0
Collections of 1732 as above	834 10 0
	279 6 8
	fl 2980 5 8

(To be Continued.)





## Why Does America Favor the Boers?

Rev. Dr. Henry M. Kieffer in a recent sermon said: "Is it not because our people are persuaded that England is to-day waging a war in South Africa very closely resembling the one she waged against our forefathers a hundred years ago, for the suppression of a republican form of government? Our fathers fought England to be free, and that is what the Boers are fighting so desperately for now—simply to be free! And is it any wonder that every American heart that loves liberty turns with profound sympathy toward the heroic struggle now being made by the South African Republics for the very life of republican institutions on that great continent?"

"No wonder the once much talked of Anglo-American alliance dare now not be so much as breathed in high places. And they who advocate such an alliance on the ground that the interests of the two English speaking nations are identical, are confronted by the perplexing problem how to account for and reconcile the contrary and utterly opposite national instincts of these two peoples—England being an essentially colonial and imperial power, ever and always seizing additional territory wherever she can or may, and the United States, on the other hand, scarcely knowing whether to accept additional territory when thrust upon her by the logic of events; the one seeking to subdue the peoples of the world to her almost oligarchical rule, and the other seeking only to protect and defend the peoples forced upon her, until they have been taught and trained to govern themselves."

Dr. Kieffer, who uttered these stirring words, is himself a veteran of the Civil War, and the author of that widely read book, *The Drummer Boy of the Rebellion*. He is pastor of the First Reformed Church of Easton.

## Massacre of the Vaudois, April 24, 1665.

REVENGE, O Lord! thy slaughtered saints, whose bones  
Lie scatter'd on the Alpine mountains cold;  
Even them kept thy truth so pure of old,  
When all our fathers worshipp'd stocks and stones.  
Forget not: in thy book record their groans,  
Who were thy sheep, and in their ancient fold  
Slain by the bloody Piedmontese, that roll'd  
Mother with infant down the rocks. The moans  
The vales redoubled to the hills, and they  
To Heaven. Their martyr'd blood and ashes sow  
O'er all Italian fields, where still doth sway  
The triple tyrant: that from these may grow  
A hundred fold, who, having learn'd thy way  
Early may fly the Babylonian woe.

—JOHN MILTON.



# HISTORICAL NOTES

RELATING TO THE

## PENNSYLVANIA REFORMED CHURCH.

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### Close of Volume One.

The present issue of Historical Notes completes Volume One. With this Number goes a title page and an index. We shall have bound the surplus numbers left on our hands. Most of these will be distributed among the leading libraries of Pennsylvania and elsewhere. A few bound copies will be retained and will be sold at Two Dollars each. With the issue of the present Number and the completion of the Volume, the publication of Historical Notes will be discontinued.

### A Sorry Showing.

The United States should be the mightiest stronghold of the Reformed Church. To New York came in the earliest years of its settlement, the Hollanders. To Pennsylvania came the Germans, the Hollanders and the Swiss, amongst them a large percentage of the Huguenots, the Walloons, and the Piedmontese. History tells us that of the hundreds of thousands of Huguenots who took refuge in Holland, Switzerland and Germany, great numbers changed their names and their language to conform to the speech of the countries in which they were befriended. A much larger infusion of Huguenot blood courses through American veins than is popularly recognized. Many of the Wadenses or Vaudois escaped to Switzerland and Germany, and, in subsequent generations, joined in the great exodus to our shores. The membership of the Reformed Church of Pennsylvania is a composition of the descendants of the persecuted and tortured victims of the Spanish inquisition in Holland, the martyrs for the faith in France, the

slaughtered Protestants of the Italian valleys, and the impoverished Palatinate survivors of the horrors of the Thirty Years' War.

Where in modern history can be found a nobler combination of Christian ancestry than ours in Pennsylvania? Where can be found a purer leadership than has been ours the past century and a half?

### Prof. William J. Hinke.

In the History of the Reiff Case, concluded in this number, is furnished a specimen of the valuable work Prof. Hinke is doing in disentangling the Colonial history of our Church. Thorough and untiring in his researches, alert in detecting the bearings of discovered facts, conversant with numerous languages, and clear in statement, he is placing before the Church markedly important information through its several publications. It will interest our readers to know something of our contributor's history.

William J. Hinke was born, in 1871, at Dierdorf, near Coblenz on the Rhine. He received most of his college training at the gymnasium (college) in Elberfeld. In 1887 he came to America; attended Calvin college, Cleveland, Ohio, where he was graduated in 1890, after which he spent two years there as professor of Latin and Greek. He then took two years at Ursinus theological seminary, graduating in May, 1894. After taking one year's post-graduate work at Princeton seminary, he was appointed instructor of Hebrew at Ursinus in 1895, and professor of Old Testament Language and Literature in 1897. He was ordained April 26, 1896, and had charge for one





year of Trinity Reformed church in Allentown, Pa. He was naturalized April 5, 1897. He speaks English and German; and has a reading knowledge of Dutch and French among the modern, and Latin, Greek, Hebrew, Aramaic and Arabic among the ancient languages.

### The Late Nathan Berkenstock.

The First Church of Philadelphia recently lost, in the death of Nathan Berkenstock, a useful, faithful, active member and officer. For a quarter of a century he was the president of the board of corporation of that congregation, whose organization dates back to 1727 and whose charter was granted in the Colonial time. For many years Mr. Berkenstock sang basso in the choir, and almost up to the time of his decease he was the chairman of the committee on music. He was one of the trustees of the church—a position of great importance in this congregation, which is the owner of properties requiring close attention in order to make them productive of revenue.

Mr. Berkenstock was widely known among the merchants of interior Pennsylvania. Frank in manner and upright in dealings, he enjoyed the respect and confidence of those with whom he had business intercourse.

He was deeply interested in the welfare of his church. He gave liberally of his money to support it. He devoted his talents, his time, and his energies to its advancement.

### Not Properly Pastored.

"Of what denomination are you a member?" asked one of the most successful clergymen of America. "Of the Reformed Church," was the reply of the individual addressed. "That Church is not properly pastored in this city. Yonder is a pew occupied by seven persons, members of your Church. When they came to me to apply for admission to my congregation, I said to them: 'Why do you not start a congregation of your own communion? You would be a nucleus for a new organization; and you could gather around you others who feel like your-

selves.' They would not entertain the suggestion; they wished to come with us; and they are regular, useful members here."

This conversation occurred about two years ago, in the city of Philadelphia.

### Successful Church Work.

In Philadelphia the Reformed Church has a natural constituency of large proportions upon which the congregations may draw to replenish their membership, enlarge their influence. By a "natural constituency" we mean that portion of the population belonging by birth to the Reformed Church. Of course, those born outside the limits of our Church, and holding membership in no other, are also eligible to membership in our congregation—if they can be reached. One might suppose, in view of these facts, that a languishing Reformed church in Philadelphia must be a thing unknown. Yet we do hear of weak congregations.

These reflections followed the perusal of a circular issued for Palm Sunday by the pastor of the Deutsche-Evangelisch-Presbyterischen Zions Kirche, of Philadelphia. The attenuated title of this church conveys a correct indication of the congregation's origin. In another part of the circular we are told: "Our delightfully developed evangelical Presbyterian Zion congregation was established by Lutheran and Reformed German Christians. The name 'Presbyterian' was willingly taken, because it was the Presbyterian synod which in the first years gave thousands of dollars towards the advancement and support of our congregation, which none of the old German churches of the city could or would do."

A congregation favored by none of the old German Churches, it would seem, could have small hope of gathering members. The energetic minister of this church shows the contrary. He gives the names of the Confirmanten this year: they number 21 Knaben, and 30 Mädchen—a total of 51. This large number he gathered from among those Germans whom the Lutherans and the Reformed cannot reach or hold.



## Goetschy's Colony.

BY HENRY S. DOTTERER.

[*Concluded.*]

Ludwig Weber was the name of the disheartened member of Goetschy's colony, who returned to Zurich, and exposed the leader's shortcomings to the extent of his ability. The title of his pamphlet, a 12mo of 30 pages, was:

Der Hinckende Bott von Carolina. Oder Ludwig Webers von Wallisellen, Beschreibung seiner Reise von Zürich gen Rotterdam, mit derjenigen gesellschaft, welche neulich aus dem Schweizerland in Carolinam zu ziehen gedachte. Zürich, bey Joh. Jacob Lindinner. MDC'CCXXV.

The title in English would appropriately have been: The Disgruntled Messenger from Carolina; or a Description by Ludwig Weber, of Wallisellen, of his Journey from Zurich to Rotterdam, in the company which recently purposed moving from Switzerland to Carolina.

Weber was the father of a family of nine living children. One son he took with him, intending, if all went well, to have his wife and remaining children join him. He was in the party of 96 persons who left Zurich on the morning of October 5, 1734. Weber, in his pamphlet, gives much information of what happened on the journey from Zurich to Rotterdam.

## WEBER'S STORY.

The first day, October 5, we proceeded as far as Lauffenburg. There Hans Jacob Kuhn, of Rieden, and his wife, became dissatisfied, secretly left the party, and returned home. At Rheinfelden the passengers had to show their passports. The same evening we arrived at Basel, and here we overtook those who had started the day before us, also those who had travelled on foot to Basel, of whom there were about 28 persons, from Buchs. At Basel all had to wait until a passport through France was obtained at Strassburg. This cost 44 guilders, but gentlemen at Basel paid it. We were delayed two days at Basel after this. Here the wife of Conrad Näff, of Webers dorf, escaped and started for home, but having no passport she was brought back to Basel. Several of the emigrants refused to wait for the passports, and a tailor from Liechtensteg suggested that it were better to travel through France, and offered himself as guide if his expenses were paid. As he spoke French, 31 persons went with him. Nothing more was heard of this company. From 40 to 50 others, from Buchs, Esch and Mettmensstetten, resolved to travel through Lorraine, via Namur, to Rotterdam. These fortunately obtained alms at several places, and arrived at Rotterdam eight days after the main party. After leaving Basel frequent rains and severe cold made the journey uncomfortable. Many were poorly clad.

Eighty Piedmontese refugees joined us at Basel, but sailed in a special vessel. On our two boats were 194 persons. Our first night encampment





was under the clear heavens, upon an island covered with trees and shrubbery, in the middle of the Rhine. Some nights we could not go ashore, but remained in the boat, although we could not sit up, to say nothing of lying down. It was most pitiful with the children, who kept up heart-rending cries. On the boat no cooking could be done, yet we had to remain in it day and night. When we could go ashore, we warmed and dried ourselves and cooked, as best we could, in the open air. The poor women sobbed for their warm rooms at home. Most of the passengers thought they would not have to pay for meals from Basel on; but they were disappointed. They were consoled with the promise that the commissary with the money would soon arrive, but he did not make his appearance. Many would gladly have returned to their homes. But as armies lay on both sides of the Rhine, they dared not venture. Lamentations arose. The men blamed their wives; the women their husbands. Mrs. Gœtschy thus complained, and one day snatched his cane from her husband's hand, and struck him on the back. On one side of the Rhine, quite near us, we saw the camp fires of the Imperial troops and on the other side those of the French. This caused great fear among the passengers. We feared an attack from one or both at any hour, and in consequence preserved perfect silence.

At Alt-Breysach the boats were halted, and all our chests were opened and examined. When Gœtschi called on the commandant of the fort, the latter warned him to sail instantly, saying he could see through his field glass the French, on the opposite side of the Rhine, aiming three field pieces at the boat. The master of the boat made off with all possible speed. At Unter-Breysach a child of John Heid, tailor, from Greiffensee, died.

Gœtschy stated that it was necessary and proper to establish a system of good order among the passengers. At one of the landings he directed the fathers of families to form a circle, and he selected from them four Ehegaumeren (a sort of stewards):

1. Abraham Bünninger, of Bachenbülach.
2. Abraham Weidmann, smith, of Lutlingen.
3. Rudolf Weidmann, tailor, of Rümlang.
4. Hans Gut; chief of the guard, of Esch.

Gœtschy also selected eight judges, two of whom, chosen by lot, should serve under the Ehegaumeren. These were:

1. Jacob Näff, from our dorf.
2. Jacob Schellenberg, of Fluntern aus dem Spiegelhoff.
3. Heinrich Gallman, of Mettmenstetten.
4. Hans Maag, of Hochfelden.
5. Jacob Dentzler, tailor, from Diebendorff.
6. Conrad Keller, our carpenter.
7. Was myself.
8. Hans Grob, of Zwillikon.



Götschy, poor man, though a minister, had most of the time in his mouth his tobacco pipe or the wine glass. But Heinrich Scheuchzer, of Zurich, read a prayer, morning and evening. Several days after the organization, Götschy preached a sermon on the boat, in which he made allusions to the Eheganner, which gave great offense.

At Cetch the hussars of the imperial army seized the boat, and manifested unfriendliness. In consequence, Mr. Wirtz, of Zurich, as our commissary—which title he assumed without our knowledge or desire—went to Heidelberg to obtain a passport, which cost thirty guilders. On the way the hussars took his tobacco pipe. We had to pay two ducats for both vessels. They rode after us nine miles below Mayence. We should not have gotten rid of the hussars so leniently, if the leader had not been of the Reformed religion. They took the meat from Götschy's plate, and as they ate it swung their sabres about his head—whereby he quite lost his appetite. When the fare for passage on the boat was called for, 40 to 50 had not the money to pay; and they left the boat, and went afoot. At Mayence a detention of four days occurred, owing to a failure to agree with the boat captains as to the price to be paid. Finally, it was agreed to pay to Rotterdam 3 guilders for adults and half-price for children. Things now went better.

It was stated at Zurich, before sailing, that a paper mill would be erected in Carolina, and fine post paper only would be made; that the best material would be sent from Switzerland to make the paper.

At Neuwik (Neuwied?) four couples were married by a Reformed clergyman:

1. Commissary Hans Conrad Wirtz and Anna Götschi.
2. Conrad Näff, from our dorf, and Anna N.
3. Jacob Rothgeb and Barbara Haller, both of our dorf.
4. Conrad Geweiller, a gardener.

The count here wished the entire company to remain in his district, and offered to furnish homes and needful supplies.

At Collenburg we remained four days, on account of strong winds. Götschy preached here for us. The people here collected money for the emigrants, amounting to about one Dutch guilder for each person. Götschy and his family were also cared for, and they were invited ashore daily. We were frequently called upon to sing psalms for the citizens, for which we were liberally rewarded, in money, meats, kabis, potatoes and beer. Our quarters were in a barn, for which we had each to pay one steuber every morning. We cooked mostly on the bank of the Rhine. A child of plattmacher Heinrich Schreiber, from Riespach, died here.

From here Götschy sent three passengers to Rotterdam—Abraham Bünninger, carpenter, from Bachenbülach, tailor Jacob Issler, and Abraham Weidmann, smith, from Luffingen,—under pretense that two English ships were there, anxiously waiting for us, and that in England pro-





vision had been made to care for us during the Winter. This was not so. He and his son-in-law sold, here, both boats which we had brought from Zurich, for 45 Holland guilders, of which we received nothing. We had to pay  $3\frac{1}{2}$  steuben per adult and half that for children, to Rotterdam, in spite of the bargain that the Mayence ship's people should take us there for what all had paid them. All were now transferred to one ship, much too small for convenience. The next morning before daylight we reached Rotterdam.

When we landed the three men sent ahead informed us there was no English ship awaiting us. Goetschy could give us no relief; on the contrary, he said he could do no more for us, and that each one must look out for himself. The ship master discharged our baggage in a heap, and hurried away.

#### WHAT HAPPENED AT ROTTERDAM.

Goetschy received a letter from The Hague, from a certain Mr. Schobinger, of St. Gall, desiring him to come to the latter at The Hague. Goetschy and his son-in-law at once complied with this request.

In a few days Wirtz returned from The Hague, and said several oxen would be sent us from there, that the States-General would take care of us, and that a large sum of money had been collected for us in England. Goetschy also returned, and informed us that a position as a minister, of great importance, had been promised him by the States-General; that he and his family had been helped, and that we should see that we too receive assistance. Meantime poverty and misery among us became steadily greater. No one dared beg, because in Holland beggars are put in the house of correction. Many became sick from want and hunger. The wife of Hans Meyer, of Ober-Steinmür, died, and also her two-year old child. A tailor from Buchs, Sebastian Neracher by name, who is married in Rotterdam, visited us, and took us, especially those from Buchs, kindly in hand. He brought with him a Mr. Joh. Schapenhautd, who lived with him. These friends were instrumental in procuring us much assistance.

At this stage some of our party went over to England.

After this we received much kindness from the people, who sent us food and drink, and furnished us night lodgings. Mr. Schapenhautd presented our case to Rev. Mr. Wilhelm, who advised three of us to go to The Hague to apply to Mr. von Felss, at the English embassy. Three went, but applied first to Goetschy, who disapproved of their calling upon von Felss, whereupon they returned to Rotterdam without accomplishing their errand.

Several days afterwards Goetschy came and informed us that certain gentlemen recommended that we go to Pennsylvania. Most of our party were willing, and allowed themselves to be booked, and those who could write wrote their own names. These went to a shipping agent (schiff-



patron) and engaged to pay 6 doubloons passage money for a grown person, and 3 doubloons for a child; and for those who died on the voyage the living should pay the same sum. I have heard since I am home in Switzerland that they started from Rotterdam for that country on the 24th of February (1735). The agreement for passage does not mean that they will pay the money; but when they arrive in Pennsylvania they are to be sold to earn the required sum.

The 22 persons from Klotten also came to Rotterdam, and on Christmas another vessel landed several passengers from various places.

Others besides myself would have come back from Rotterdam, if they had had the means. Caspar Nötzli, of Hoissland, and his son, would gladly have come with me, but he had no money; besides he had previously pawned his clothing for 5 guilders to purchase necessities while sick for several weeks in Rotterdam.

This ends the story of the journey down the Rhine as told by Ludwig Weber.

#### GOETSCHY'S DOINGS.

Mr. Goetschy wrote an account of the journey down the Rhine, dated at The Hague, November 26, 1734, addressed to Seckelmeister (Treasurer) Friess, of Zurich. After narrating the principal events of the trip he states that he has been offered by von Fells, the Antistes of the Netherlands, the general superintendence of the Reformed Churches in Pennsylvania, provided he could furnish the requisite credentials and would submit to an examination by the judicatory of the General Synod. The number of souls in the churches of Pennsylvania was estimated at 60,000, of whom 20,000 had not received baptism. The superintendent was to have the oversight in the whole of Pennsylvania, of eight towns and more than six hundred smaller places, and his income was to be 2000 thalers, which was to be provided by the Dutch Government until the plans were so worked out that the people themselves could provide the support. In conclusion he asked most humbly the aid of the Seckelmeister in obtaining the required attestations from the Zurich authorities. This important letter was addressed:

Hochgeachtet, Wohl, Vornehmer, Frommer, Hoch u. Wohl Weisser, mein Insonders Hochgeerter, Gressgunstiger Hr. Gevatter Sekel Mr.: u. hoher Patron.

The signature was:

Meines insonders Hgh. Hrn. u. Patronen  
Ergebenster Knecht,

Haag, d. 26. 9<sup>bris</sup> 1734  
In höchster Eyl.

Mauritius Goetschius,  
V. D. M.

Accompanying this letter was one written by Henry Goetschy, student, saying that in case the testimonial from Zurich should result favorably to his father, Mr. von Felsen had promised that he (Henry) should finish





his studies at the University of Leyden at the public expense, and that he should be sent as future successor to his father.

The replies, if any, made by the Seckelmeister have not come to my notice.

Two other letters of great import to Gotschy's welfare were written about this time. They are both in Latin. The first was by Rev. Mr. Wilhelmius, of Rotterdam, to Rev. J. B. Ott, in Zurich. The second was by Rev. Joh. Bapt. Ott, dated Zurich, February 5, 1735, to Rev. Mr. Wilhelmius.

Mr. Wilhelmius says: Unexpectedly Gotschius arrived here with 400 Swiss, in the middle of Winter, bare of means. Gotschi proceeded to The Hague to obtain from the English plenipentiary permission to emigrate to Carolina. The remainder of his party he left in Rotterdam, where two citizens and myself cared for them to the extent that they were not obliged to beg for bread. Wilhelmius then proceeds to explain at length that since the year 1682, at the instance of the Heidelberg Consistory, the two Synods of Holland had been endeavoring to find ways and means to supply to the emigrants in Pennsylvania with religious needs. It was determined to send a faithful, industrious, pious man thither, to take charge of the circumstances and of the distribution of the building of churches and the engagement of ministers and teachers. In Gotschi they think they have found the right man for this work. Wilhelmius applied to Ott for information in this connection respecting Gotschi and reports which had come to Holland concerning him.

Ott replied at considerable length. Among other statements he made these: Gotschi was trained in the Zurich gymnasium, and was a zealous student, and reached the dignity of a V. D. M. (minister of the Word of God.) He then became Diacon at Bernegg and afterwards at Saletz, and performed satisfactorily his official duties, and showed such earnestness that he gathered around him zealous adherents, but also opponents as well. Ott touches leniently and considerately the subject of Gotschy's tarnished reputation. Gotschy had acquired, by persevering effort, a range of erudition far beyond the needs of a minister of the country folk. He manifested, for example, great zeal and diligence in the study of the Oriental languages, in which he made progress so successfully (it is reported at least) that he used the original text as the foundation for the the daily services in his family, sons and daughters.

One result of the efforts of van Fels in behalf of Gotschy was the donation of 2000 guilders by the Government of the Netherlands, (the Edel Groot Mogenden,) given to him for the particular object of getting a trustworthy report of the condition of the churches in Pennsylvania.

The arrival of Gotschy's colony in Holland was brought to the attention of the States-General on the 11th of December, 1734. The minutes state: From time to time large numbers of persons from the Palatinate



and elsewhere in Germany come to these Provinces with the purpose of sailing by way of England to the colonies of that kingdom in America. At this time divers persons from the canton of Zurich, having the same object, have come here. Of the little they had, they have been robbed by wicked persons in Germany, and in consequence they have asked assistance in Rotterdam and elsewhere. The towns along the Maas asked that the ingress of persons of this character be prohibited.

## DISPOSITION OF THE EMIGRANTS.

Of the ardent emigrants brought to Rotterdam through the instrumentality of the elder Gaeischy eighty-eight were led to England, about one hundred and fifty took passage for Pennsylvania; a few found their way back to Switzerland: the remainder are unaccounted for.

Ludwig Weber in his pamphlet gives the list of those conducted to England, as follows:

<i>From.</i>	<i>Name of head of family.</i>	<i>Number.</i>
Hochfelden	Hans Maag, self and family	5
"	Johannes Maag	3
"	Heinrich Gassmann	4
"	Heinrich Engeler	5
Mettmenstetten	Heinrich Gailman	4
Bachenbuelach	Abraham Euenninger	4
Zwillikon	Hans Grob	8
"	One of Hans Grob's daughters died; also her infant child.	
"	Hans Dutweiler	6
Esch	Hans Gut, chief of the watch	5
Affholteren	Margreth Bader, whose brother remained at Namur	1
"	Hans Stierli	7
----	Caspar Meyer	6
----	Heinrich and Jacob Galkmann	2
----	Jacob Gletli	5
Basserstorff	Barbel Brunner	1
"	Jacob Issler	5
Mettmenstetten	Heinrich Gassmann	3
Pessikon	A widow	8
----	Hans and Jacob Schmid	2
Basserstorff	Hans Enderli	4

The names of those who were registered to sail for Pennsylvania, according to Weber's account, were these:

<i>From.</i>	<i>Name of head of family.</i>	<i>Number.</i>
Appenzell	Jacob Mettler	1
Bachss	Jacob Bucher, shoemaker, self and family	4
Basserstorff	Heinrich Brunner	1
"	Heinrich Diebendorffer	5
"	Jacob Diebendorffer	2
"	Kilian Diebendorffer	5
"	Heinrich Hug, wheelwright	1
Bertschicken	Rudolf Walder	3
Buchss	Jacob Schmid	6
"	Jacob Murx	5
"	Heinrich Huber	4
"	Conrad Meyer	3
Diebendorff	Jacob Dentzler	6
Esch	Rudolf Egg	1
Fluntern	Balthassar Bossart	5
"	Jacob Schellenberg and his servant	2
Greiffensee	Johannes Heid	2





<i>From.</i>	<i>Name of head of family.</i>	<i>Number.</i>
Hirslanden	Caspar Noetzli and his children	
Ilan	Rudolf Hotz	1
Kloten	Verena Kern	3
Langenhuet	Hans Ott	1
Luftingen	Abraham Weidmann, smith	2
Memmendorff	Hans Ulrich Annmann	1
Muelliberg	Jacob Possart	6
Opfikon	Barbara Eberhardt	1
Riespach	Heinrich Schreiber, blatmacher	4
Ruenlang	Rudolf Weidmann, tailor	3
Steinmuer-ober-bey-Stein	Hans Meyer	4
Sultzbach	Jacob Frey	5
Wallissellen	Heinrich Merck	6
"	Martin Schellenberg	3
"	Ludwig Lienhardt	1
"	Jacob Wuest	1
"	Hans Radolf Aberli	1
"	Conrad Keller	3
"	Jacob Naef	5
"	Conrad Naef	5
"	Jacob Naef	2
Wangen	Caspar Guntz	1
Wondli	Hans Ulrich Arner	6
Winckel	Jacob Meyer	5
Zumikon	Jacob Bertschinger	1
Zurich	Heinrich Scheuchzer	1
-----	Hans Mueller	4
-----	Jacob Mueller and brother	2
-----	Abraham Waekerli	4
-----	Hans Kuebler	4

The ship *Mercury* brought those of the emigrants who were sent to Pennsylvania. They qualified at Philadelphia May 29, 1735. The names of the passengers on this ship—among them several that were probably not members of Gøttschy's band—appear in the archives published by the State of Pennsylvania. Rev. Moritz Gøttschy's name does not appear on the list; but he is said to have been in the company. Dr. Good, in his *History of the Reformed Church in the United States* (page 181), states that Gøttschy did arrive in this ship, but sick, and that he died a day or two after landing.

It was a merciful Providence—I cannot regard it otherwise—that took away Gøttschy at this juncture, and delivered the infant Reformed Church of Pennsylvania from the sinister influences which a man of his character would have brought to bear upon it.

### Skippack Church Officers.

The officers of Rev. John Philip Behm's congregation, on the 27th of October, 1734, were:

- Johan Ulric Stephen, elder.
- Jacob Arent, senior elder.
- Philip Heinrich Söller, elder.
- Christian Leeman, elder.
- Johannes Dintemeyer, deacon.
- Adam Kind, deacon.



## History of the Reiff Case.

BY PROF. WM. J. HINKE.

## IV. THE EFFORTS OF THE AUTHORITIES IN HOLLAND.

We have seen that all the efforts of the Reformed people in Pennsylvania to settle the Reiff Case proved fruitless, mainly owing to the lack of documentary evidence. The only tangible result was the displacement of Rev. Rieger from the pastorate at Philadelphia and the consequent election of Rev. Böhm.

But when the zeal of the people in this country was flagging in the Reiff Case, the authorities in Holland were stirred up to renewed activity by the letters which they received from Pennsylvania. The Classis of Amsterdam was the first to push the case vigorously.

1. *Efforts of the Classis of Amsterdam, 1734-1739.*

In the year 1734 a large number of letters were sent from Pennsylvania to the Classis. Rieger and Diemer, as well as Böhm and his consistories, wrote stirring appeals to Holland. Especially the letter of Rieger and Diemer, dated February 23, 1734, caused important resolutions and actions. It was laid before Classis on June 7, 1734, and on July 19, resolutions were passed regarding it. In one of them Classis gave its opinion to the effect "that Mr. Reiff ought to be compelled by all possible means to render an account of the moneys already sent over." The suggestion "to send a special order to Rev. Weiss to purge himself by an oath" seems to have been followed, for in obedience to this command "Weiss affirmed solemnly under oath, on November 3, 1735, that the money was still in the hands of Reiff." On September 3, 1736, another letter of Weiss is reported in the Classical minutes, stating that "his Reverence had already brought the matter of the collected money before the Court and was prosecuting Reiff. In answer to this letter of Weiss, the Classis wrote to him as follows, on October 1, 1736:

"We take the liberty of assuring you that there is a determination among us that not only shall the Christian Synod not rest until it is made plain where the love gifts collected in Holland have gone to, but also that they have been properly accounted for and expended ad pias usus (for benevolent objects) for which they were given. Else the fountain of benevolence will run dry, as long as this satisfaction is not given, as well as if no explanation be given on your part which shall be satisfactory. You can therefore easily see that if your name is to be free from blame and if you are not to be the cause that to all those churches the lavish hand shall ever remain closed, the above mentioned funds, still diverted from their proper design, must be brought to light. Therefore we advise you, in case Reiff cannot be compelled to render a full account, that the 2000 guilders be unreservedly produced, to which you also seem to be inclined. This surely would have a very good effect in reference to





yourself as well as in behalf of the church in general." Urged by these demands of Classis, Weiss resolved to make a supreme effort to bring this troublesome case to a final settlement. He therefore visited Pennsylvania in May, 1738. The circumstances of this visit are described in a letter of Behm, dated July 25, 1741. Behm writes: "With his associate Jacob Reiff, he (Weiss) called the reputed elders of Reiff's party together, they all being inexperienced men, stating to them that the Rev. Classis had demanded an account of the collected money in order that the money still in Holland might be sent over. This account had been rendered by himself and Reiff. It only needed their signatures. He would send the account to Holland as soon as possible and the money still held there would be sent over immediately. If it had not been for one man, who appeared at the meeting and was experienced in these things, the signatures would have been obtained, for they had the pen already in hand. This man, however, prevented it. They took a copy of the account, but returned the copy of Weiss to him. I knew of it at the time, but could obtain no proof of it, because they all belonged to the party of Reiff, but now I have obtained a copy through the man who prevented it, and who has become my friend. He is a reliable man, who told me the whole affair, which would be too long to relate. But this I will state, that when Mr. Weiss talked with them about the account which they demanded in Holland, he remarked that the Rev. Classis had written to him, which letter he said was at Philadelphia, and he felt sorry that he had forgotten it, for he would like to show it to them. When Reiff heard this he was silent, but sent a man, without the knowledge of Weiss, to Philadelphia, and gave him commission to ask for the letter in the name of Weiss and bring it to him. The messenger did so and succeeded in getting the letter. When Reiff read the letter (as I have been told by three men) he found in it the statement that Weiss should see to it to arrange this matter properly, for Reiff could not be forced to a settlement, since he (Weiss) had been the receiver of the money and he would be held responsible for it. Whereupon Reiff laughed and said to the people present: *'See here, this is the proof that I owe you nothing; you have to ask Weiss for it; and what he can prove against me, for that I will answer and pay it to him.'* It is this upon which Reiff relies, for Weiss has not a single letter to prove that Reiff has received any money from him. Besides, I was also informed that these were the words of Reiff: *'As much as is found in the account I have spent, they may sign it or not, I do not care for that, and if it comes to a settlement I want to know who is to pay the money unnecessarily spent and the expenses.'* Does all this mean to seek the best interests of the church and to act in good faith? Let any member of the church, or any pious soul, who loves Christ and his Word in true faith, decide this question!"

The account referred to in this letter is as follows:



"Schipbach, May 8, 1738.

"Account, made with J. Reiff, concerning the collected money, which he received in my presence in Holland at Rotterdam, Harlem and Amsterdam, from the respective persons, of which he made the following disposition, namely:

"Receipts, according to the collection book added together in sum total fl. 2104.

"Expenditures, being necessary expenses:

"1. "For voyage from Philadelphia to London without the provisions taken along . . . . . 18 £

"2. For provisions in London during about one month, with the duty for myself and Jacob Reiff . . . . . 5 £ 7 sch. 6 d.

"3. For passage from London to Rotterdam for each 15 sch. 1 chini (?) for the bed and 3 sch. sterling for board . . . . . 1 £ 16 sch.

"4. Expenses for half a year's board in Holland and necessary journeys, 700 Dutch guilders . . . . . 700 fl.

"5. At Rotterdam, shortly before my return to London, Jacob Reiff gave me 250 Dutch guilders. Of these I paid the passage from Rotterdam to London, 15 sch., one chini (?) for the bed 6 sch. for the board. The passage from London to Maryland, 8 pounds, without the provisions taken along. The journey from Maryland to Philadelphia by sea and land 3 £ 12 sch. 1 d. Board in London 16 sch.

"In addition for my labor and trouble I ask £50 for the year . . . . . 50 £

"N. B. Jac. Reiff declares to have paid to me for clothes and books 110 fl. 14 stivers.

"When pounds and schillings are referred to, sterling money is meant."

With regard to this account Bœhm adds in the above quoted letter:

"This account is a proof of subtle treachery by which Weiss, besides the unnecessary extravagance in spending the money, demands fifty pounds sterling for his trouble and work, nor should the postscript be overlooked.

"Under the first head the amount of provisions is not mentioned, nor how much Reiff asks for his time and trouble, and it seems this has been kept back purposely, in order to lay claim to the rest of the money that might be left after the other expenses are paid."

Bœhm was right in calling attention to the extravagance shown by the account, for Weiss and Reiff claimed to have spent in all about five hundred dollars, besides the doubtful forty-four dollars mentioned in the postscript. If the £50, or \$242, which Weiss claimed, had been allowed, the whole bill would have amounted to \$786, or but \$54 less than all the collected money amounted to. Fortunately the attempt to settle the case by such wholesale fraud did not succeed, and Weiss was compelled to return to Albany without having accomplished his object. He therefore wrote to the Classis, offering to pay back the money with his own salary. A few years before, the Classical Commissioners had urged him to do this, but now the members of the committee had changed and the new members showed no longer the determination of the former committee, and hence they allowed the matter to drop by writing in January, 1739:

"We indeed commend your offer to reimburse the collected money by means of a reduction of your salary. But, dear brother, we understand that this would be troublesome to you and inconvenient. We learn also that the elder Reiff is in a condition to pay and we are informed that if the Lord Bishop of London were approached on the subject, his Right





Reverence would immediately take steps to oblige Reiff to make a settlement." There is no evidence that this appeal was ever taken, and henceforth Classis made no other active efforts to settle the case. But when the Classis was losing interest, the case was taken up with new energy by another body, the Synod of South Holland, through their Synodical deputies.

2. *The Efforts of the Synodical Deputies, 1731-1744.*

When the Classis of Amsterdam abandoned its efforts, in 1739 a new and most important factor appeared upon the scene, the Deputies of the Synods of North and South Holland. It must however not be supposed that the efforts of the Deputies in the year 1739 were the first attempt which they made to settle the case. They were in reality the climax of a long series of operations extending through many years. It will therefore be necessary, in order to put the efforts of 1739 into their proper historical setting, to review briefly the previous operations of the Deputies, leading up to the events of the year 1739.

After the departure of Weiss from Holland in the spring of 1731, the Deputies waited patiently about half a year for news from Pennsylvania. Meanwhile they learned, through a London merchant, the name of a certain Arent Hassert, who was said to be a member of the Reformed congregation at Philadelphia. Hence Deputy Jacob van Ostade was asked to write to him and three other parties, Rev. Weiss and his consistory, Rev. Böhm, and the Dutch ministers at New York. These four letters, written on December 1, 1731, were the first communications addressed by the Synods to the Reformed Church in Pennsylvania.

Writing to Rev. Weiss and his consistory, Do. van Ostade informs them that "the Christian Synods have resolved to send no more donations to Pennsylvania, until Do. Weiss and the Rev. Consistory of Philadelphia shall have sent hither not only a report that the money already given was actually received, but also a proper specification for what it was spent."

Half a year passed by, but no answer to their letters came. Then Jacob van Ostade wrote a second letter on July 2, 1732. Meanwhile four letters arrived, written by Diemer and Rieger in October, 1731, before the Deputies had sent off their own letters. Their principal contents were renewed complaints against Rev. Beelma, which were ignored, but what astonished the Deputies most was that they "had learned from elder Ryff, that there must be in Pennsylvania as many as 30,000 Reformed communicants. But in these letters the said Diemer\* writes that there are not 3000. That makes a tremendously great difference."

An extract from the minutes of the South Holland Synod, held at Leyden on July 7-17, 1733, continues the history: "Having received no answer to all their former letters to Philadelphia and New York, the Rev.

\*The chirography shows it was Rieger. Having no signature, it was hard to decide. The Deputies judged by the signature of one of the accompanying letters.



Deputies had learned that the son of Arent Hassert was living at Haarlem and that the same had commercial relations with his father, who lives at Philadelphia. Thereupon the Rev. Deputies had, on January 11, 1733, once more written a long letter for information to Philadelphia, which had been sent to Philadelphia by the aforesaid Hassert, Jr. The latter also had sent to the Deputies a communication in writing concerning Pennsylvania\* but therein was but little light on ecclesiastical matters and still less [none] concerning the condition of the Palatine churches there."

At last, after waiting a year and a half, three letters from Pennsylvania were laid before the Synod of South Holland, held at Leyden, on July 7-17, 1733. The first, dated March 6, 1733, was from Arent Hassert, the Philadelphia merchant, from which the Deputies learned that he was not Reformed, but a Mennonite. The second was from Conrad Tempelmann, and the last from Rev. Rieger and Dr. John Diemer, dated March 4, 1733. This letter explained the long delay. It had taken them so long to get accurate information on all questions proposed by the Deputies. It also gave the Deputies the first intimation that the money was still in the hands of Reiff, who not only denied to have received 2000 fl., but was even unwilling to surrender the 750 fl. which he acknowledged to have in his possession. Having received this letter, which conveyed to them such startling information, the Deputies were ordered at their next meeting to "endeavor to obtain knowledge of the funds which were received and collected by Ryff." But on November 24, 1733, they are compelled to report that "they had not been able to find anything anywhere, which would clearly reveal how much money was placed in the hands of the Eller Ryf."

In answering the letter of Rev. Rieger, on December 28, 1733, Deputy Velingius gave vigorous expression to his feelings. He wrote: "It cannot seem strange to you that we are surprized and astounded with the utmost indignation over the faithless dealings of Jacob Reiff; and we attribute your late answer to our letters to the delay and act of the said Reiff; also the reason why ours is dispatched later than we desired, is that we gladly wished to comply with your request to send over the itemized account of the moneys handed over to the said Reiff among us, confirmed by authentic proofs. However, hitherto without success and thus far it seems to us impossible to learn this accurately. It seems that Do. Weiss, who accompanied him in the journey to Holland, can best explain matters, and we doubt not that you have already written to this gentleman about it."

The efforts to discover the exact amount handed over to Reiff were continued, but without any results whatever.

In March, 1735, the Deputies heard that Rev. Gotschius, from Zurich, had arrived in Rotterdam with a colony of Swiss emigrants. But

\*This corrects our statement on p. 135 of the Historical Notes, where we ought to have said, the report was made by *the son of* the Philadelphia merchant.





when they first heard of him, he had already left Holland, and they regretted exceedingly not having had the opportunity of coming in contact with him.

No news was received from Pennsylvania till October 31, 1735, when the Deputies had an important conference with Rev. Wilhelms at Rotterdam. He handed them a letter sent to him from the Philadelphia congregation, dated February 23, 1734, and "an extract drawn up by Rev. Weiss, from which it appears what moneys were formerly received by the Elder Reiff."

Besides Rev. Wilhelms gave them an extended and interesting account of the Pennsylvania churches and furthermore informed them that he had given Gœtschius full instructions to inquire into the condition of the Church in Pennsylvania. He also promised to notify the Deputies as soon as he would receive an answer from Gœtschius.

But instead of hearing from Gœtschius the deputies received on May 28, 1736, a letter and report from Rev. Bœhm and his consistories. It was the first letter he addressed to the Synodical Deputies, and although it had been written on October 28, 1734, it reached its destination only after a delay of about a year and a half. When the report had been translated and was laid before the Deputies, on June 11, 1736, it was found to be so voluminous that there was not sufficient time to give it the careful consideration it deserved. Moreover the minds of the Deputies had been so poisoned against Bœhm that they had no confidence in him, and hence all his lengthy and valuable reports were laid aside without careful and prayerful consideration. This was the most serious mistake which the Deputies made in our early history and most seriously did they and the churches in Pennsylvania suffer for it.

At the same meeting the announcement was made, more than a year after the event, that no news could be expected from Gœtschius, as he had died on his arrival at Philadelphia. Their hopes having thus come to nought, the Deputies were compelled to look elsewhere for more information and a proper medium of communication with the churches of Pennsylvania. About this time Rev. Wilhelms called their attention to a young student "who at the request of certain merchants of New Netherland was qualifying himself to go to Pennsylvania." It was Peter Henry Dorsius. When their attention was first called to him, on November 9, 1735, he was studying at Groningen. In 1736 he went to Leyden and when he had finished his studies, he presented himself before the Deputies on June 11, 1737, offering to supply them with the necessary information, which they gladly accepted, urging him "to transmit a circumstantial and correct report at the earliest opportunity."

Following the suggestion of the South Holland Synod of 1737, the Deputies prepared a set of questions which they transmitted to Dorsius on June 9, 1738, asking him to answer them as speedily as possible. The



13th and last question read: "Finally (you are asked) accurately to ascertain what has become of the collected moneys and the collection book."

At the same meeting the Deputies received the first letter from Dorsius, dated March 1, 1738, which gave them additional information about the condition of the Reformed people in Pennsylvania. With this new information the Deputies felt warranted in adopting a new course of action, which promised to lead to the long desired solution of this difficult problem. It was an appeal to the governor of Pennsylvania. After having obtained the list of the collected money from Rev. Wilhelmius, Deputy Præbsteing drew up an appeal to the governor and sent it to Professor Gronovius, of Leyden, a famous Dutch naturalist, and personal friend of James Logan, then lieutenant governor of Pennsylvania, to be translated into English, and forwarded by him to the governor. (These letters were published by Rev. Jos. H. Dubbs, D. D., in the Reformed Quarterly Review of 1893, pp. 66-69.)

A few days afterwards another copy of this appeal was sent to Dr. John Diemer, who, together with Rev. Dorsius, was given a power of attorney to prosecute Reiff. Having accomplished this, they looked confidently into the future, hoping that now at last they were nearing the end of this troublesome transaction. But all their hopes were again disappointed.

At first indeed the news from Pennsylvania was more cheerful than usual. On June 7, 1740, a letter of Logan was laid before the Deputies, dated December 13, 1739, which stated "that on account of his illness he had resigned all his offices and dignities, but yet he hoped to have occasion and would not decline to serve Mr. Gronovius and particularly the Reverend Synod; his Excellency had been acquainted with Weiss before his departure from the Province, but the other was unknown to him; however he would not neglect to investigate it." But soon the hopefulness of the news changed. On March 7, 1741, the Deputies resolve to keep fl. 110 as ready cash to pay "the cost of the lawsuit, which will be conducted in the name of this Synod in Pennsylvania, to force the falsely called elder Reiff, as a wretched thief, to restore the 2132 fl., collected by him in Holland for which Rev. Mr. Dorsius indeed promises very little hope of success. Rev. Mr. Dorsius and Diemer had handed in a petition about this to the Lord Governor, but had received no reply as yet on March 4, 1740."

On November 18, 1742, Diemer wrote to the Deputies as follows: — "I received in the year 1741 [1740?] a letter, which the Rev. Mr. Ernest Præbsteing, Deputy of the Reverend Synod, wrote at Hensden, under date May 3, 1739, and received besides in the aforesaid year in December, a copy of a special letter to the governor of Pennsylvania under date April 15, 1739, from The Hague, in which was given authority to the Rev. Mr. Dorsius and myself, to prosecute the still pending suit





against Jacob Reiff, of Schipack, in Pennsylvania, in which an appeal was made by the Reverend Deputies to the Governor. Immediately on the receipt of the letter aforesaid, I was informed, his Excellency the Governor promised to assist us, but the circumstances of the war between the English and Spanish crowns [1739-1742] have until now prevented such, on account of many special engagements.

"We wished that the matter be brought so far that the goods of the rascal Jacob Reiff be placed in security, until the case be finished. Hitherto I have paid this suit out of my own money without the least assistance from anybody, but this is too difficult for me to continue, inasmuch as I have already spent 250 fl."

The appointment of Diemer to prosecute Reiff was a most unfortunate selection. He was an utterly unreliable man, and we think that Böhm was perfectly right in his judgment when he wrote to Holland: "He is as much or more to blame than Reiff for the deception and loss incurred." It is doubtful whether he ever spent a penny in the case.

New interest was awakened in the Reiff case, when Dorsius himself appeared in Holland and presented himself before the Deputies in September, 1743. He was closely questioned about the conditions in Pennsylvania. He reported that "touching the power of attorney given to him and Dr. Diemer to prosecute Reiff, he had more than once urged Diemer to proceed therewith, but he did not seem to be in a great hurry about it, so that as far as he, Mr. Dorsius, knew, nothing, or at least nothing of any importance, had as yet been accomplished. However, on his journey hither, passing through Philadelphia, he had spoken with said Dr. Diemer, who told him that he had spent in costs about twenty pounds" (\$52), a discrepancy of nearly \$50 between his letter and his statement to Dorsius!

The appeal to the governor of Pennsylvania, which was expected to end the matter at once, had signally failed because the Deputies had failed to appoint the right man as their representative. The elders of Böhm wrote truly: "If this matter had been entrusted exclusively to our minister, we believe it would be in a different condition."

The efforts of the Deputies came to an end when on March 10, 1744, they received the followed letter from Logan, dated September 17, 1743: "I am much concerned and ashamed about the business relating to the Reverend Synod, for which your friend, Robert Peters, to whom I had referred the business, must in no sense be blamed. I am informed that the debtor is a rogue (guilt). Nevertheless he cannot be touched by the Common Court, according to custom, but this must be done by a Higher Court, called the Court of Equity. By certain circumstances the affairs here have been badly managed during seven years, but we have hope that in a short time everything will be put into proper order and every one will be able to secure justice."



The hopes of the governor and of the Deputies were not fulfilled, for Reiff was not disturbed in the possession and use of the collected money.

#### V. THE SETTLEMENT OF THE REIFF CASE THROUGH REV. MICHAEL SCHLATTER, 1746-1755.

We now come to the last stage of the Reiff Case, its settlement through Schlatter. That which many minds had been unable to accomplish for many years, he succeeded in doing within a few months. With remarkable energy, noticeable in his whole activity, he pushed this case to a successful conclusion. His unpublished journal gives us all the details of this transaction and forms an eloquent, though unconscious, tribute to his tact and tenacity of purpose.

On September 8, 1746, Schlatter had the first conference with Reiff, who expressed his readiness to make a settlement and only asked for the presence of Rev. Weiss. Schlatter gave him twelve days' time to confer with Weiss and to appoint a day for another meeting. A few days later he received a reply from Reiff to come to his house with Rev. Weiss on September 21.

Continuing the account, Schlatter writes in his journal:

"Being the day appointed by Jacob Reiff for a meeting, I, with Do. Weiss, went to him. As I came into his house he wept and said that I ought to be merciful, investigate the affair well and require from him nothing but what he could give without loss to himself.

"After this he brought forward a multitude of accounts, as

"1. 480 fl., which he claimed to have given to Do. Weiss for his return voyage to Pennsylvania and for books, but Weiss could only remember 340 fl.

"2. He showed an itemized account of what he and Do. Weiss had spent in the in the time of six months in Holland for necessities of living, etc., 700 fl.

"3. He declared he had been compelled to make three journeys to Heidelberg for the collecting of money in the name of and by the order of the Reverend Synods, and that at his own expense.

"4. He said that those 600 fl., which they were permitted to collect in the city of Amsterdam, had not been received, but that he secured only about 156 fl.

"5. Brought forward yet a large account of what he deemed he had earned in the course of two years for his trouble, claiming but 10 stuivers Holland money per day (20 cents).

"So that he came to the conclusion that over and above what he had received, about 100 fl. were still due to him.

"Having seen all this, I gave in a word my resolution, namely that I, in the name of the Reverend Deputies of the Synods, and the Reverend Classis of Amsterdam, of all those 2100 fl., *which Reiff acknowledged to have received*, would be satisfied with 1000 fl., and that this would end the affair once for all.

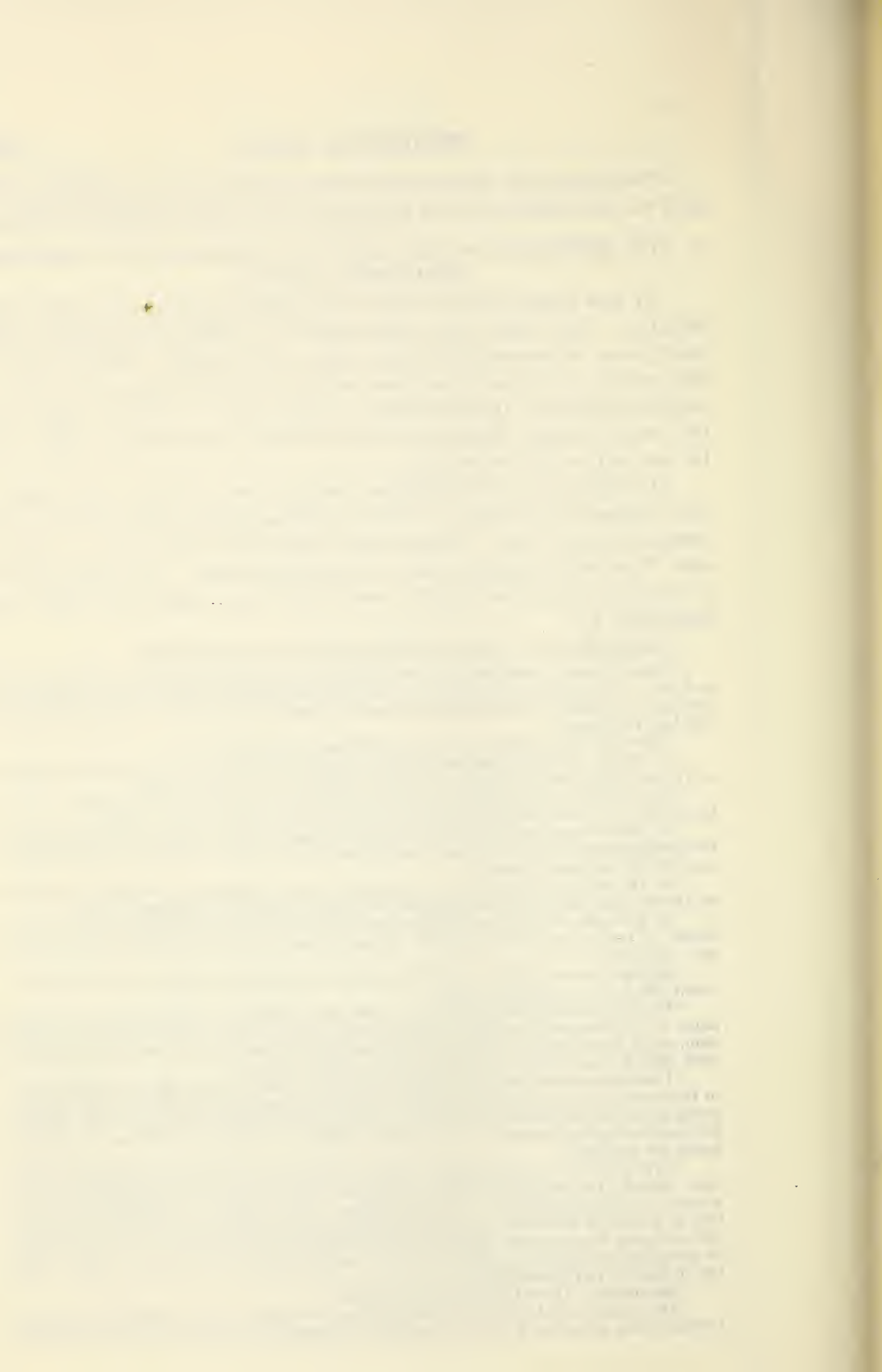
"I said that it was not unreasonable that those 700 fl., spent by the two of them in the course of six months in Holland, should be approved of; also I would equally credit him with the 400 fl. given to Do. Weiss, but the compensation for his trouble he must find in the interest of the money, which he had been able to use fifteen years for nothing.

"Tis true, Very Reverend Sirs, that I could have placed the demand higher than 1000 fl., but then the affair would have made still less progress than now, which the sequel shall prove. My sole object was to bring this distasteful transaction to a close in kindness. Further I stuck to my resolution and firmly resolved not to depart from it; gave him time for consideration till October 3, on which day he promised me (after consulting with his brothers about it) that he would bring me an answer to Philadelphia.

"October 3. Third Conference with Reiff.

"He, namely, J. Reiff, came on this day according to his promise, to me at Philadelphia, in order, if it were possible, to remove out of the way the contention





on account of the collected money and completely settle it. But for two days I could not reach an agreement with him or his brother, whom he had brought with him, and other gentlemen who were present, for I insisted upon my point, that is, the demand for 1000 fl. Whichever way I might consider or turn the affair I could not regard it in any other light, than that the amount proposed would be reasonable for Reiff and the churches. October 4, I also made as great an effort as I could to conclude this affair in love, kindness and without any expenses. Yea, I finally offered to pay 15 pounds out of my own pocket as a means to reach my aim and put an end to this disagreeable transaction and thereby to obtain favor with the Reverend Fathers in Holland and confidence in Pennsylvania, but my efforts were in vain.

"I believe that he would indeed have given 700 or 800 fl., but he never committed himself. He indeed made me the proposition that he would voluntarily give a present to the Pennsylvania churches, if I left it to him, but surely, I did not dare to risk that. I said he should pay me 900 fl., as for the rest I did not care whether he called it a present or debt.

"At last came the elders of the Philadelphia church and requested me to give over the affair, by way of compromise, to the decision of four impartial men under a bend, and thinking that thereby with a good conscience I could avoid a great responsibility, I induced Reiff thereto with much trouble and cunning and resolved to end the dispute in this manner. Then I immediately arranged it so that the most prominent members of the Philadelphia congregation, opposed to Reiff, pledged themselves to abide by that compromise, so that whichever party would now draw back, must pay 2000 pounds or six times more than the sum under dispute.

"October 5. If I had not used this precaution, I would have failed, for Reiff repented the next day and wished to give me the money required of him and end the affair with me. But the elders of Philadelphia, in the hope that Reiff would be condemned to pay more than 1000 fl., said they would rather let it come to that and stand by the compromise."

The judges were Thomas Lawrence, Richard Peters, Esq., Israel Pemberton, Jr., and John Reynell.

In a postscript to the Journal (dated December 15, 1746), Schlatter adds that because of the ice in the river the letter was detained till March 1, 1747. He continues:

"The transaction with J. Reiff has been brought to an end. I can truly say that I have done my best, and yet I could not get more than 100 Spanish pistoles, [In American money he received £135 Pennsylvania currency, or about \$350] which I will hold until I receive your direction concerning them."

Schlatter hoped to settle the case by the following statement in Saur's paper, of June 16, 1747:

"This serves as notice, that no one in the future may take the trouble or be bold enough to insult the brothers Reiff or their families with slanderous words and reproaches concerning the well known collection, since Mr. Jacob Reiff, in the most honorable and upright manner, immediately after my arrival in this country, consented to make a settlement and with the approval of prominent and intelligent men, who with me took the trouble to bring this matter to a conclusion, he has given me entire satisfaction, so that I am well pleased and cannot but regard him as an honest man and a friend. Nor do I doubt that I can justify the outcome of this quarrel before the Very Reverend and Christian Synods of North and South Holland."

This notice, however, did not end the case. The enemies of Schlatter persisted in reproaching and accusing him of conniving with Reiff in retaining the larger part of the collected money. Hence the Cetus of 1749 was compelled to give him a resolution of confidence, declaring that he had done his full duty, a resolution which was published in Saur's paper of November 16, 1749. But even this did not quiet his opponents. When Schlatter left for Holland, in February, 1751, Saur, in his paper of February 1, 1751, gave him a parting salute. His long tirade shows that



he was misinformed and himself misinterpreted many things. With but a hearsay knowledge of the case, he could not do justice to Schlatter.

Finally, after 24 years, the case was concluded at the Cætus of 1755, when Schlatter "presented an entirely satisfactory account of the sum remaining from Reiff's collection, amounting to 200 guilders, and has promised to pay 100 guilders to the congregation in Germantown, and as much to the church at Schippach."

## Holland and Pennsylvania.

### V.

#### HOLLAND'S CARE OF THE REFORMED CHURCH IN PENNSYLVANIA.

##### [Concluded.]

It would be gratifying to follow, from year to year, the record of Holland's generosity to Pennsylvania, as written in the minutes of the Synods of the Netherlands. For more than sixty years this benevolent, Christian work continued.

But the Church was not alone in this noble work. The State appropriated money for the same purpose. In the printed records of the laws enacted by *Edele Groot Mogenden van de Heeren Staaten van Holland en Westvriesland*, (the Legislature,) we find that, August 27, 1751, the sum of two thousand guilders per year was granted for five years for the maintenance of the Reformed preachers and schoolmasters in Pennsylvania, and for the purchase of necessary books. November 30, 1756, this grant was renewed for three years; November 29, 1759, fifteen hundred guilders per year was granted for two years more; and December 5, 1761, a further grant of a thousand guilders per annum was made for two years. "1761, December 5, voor twee jaaren geaccordeert een duisend guldens ten behoeve van de Gereformeerde Gemeentens in Pensylvanien."

Besides sending money, Bibles and hymn books, the Synods selected ministers, as far as possible, for the Pennsylvania field, and sent them to us. The Dutch are methodical and business-like, and they felt it was most important that a competent clergyman should be found to oversee the congregations organized and to organize others. *Geetschy* and *Dorsius* were sent on this mission. These were unfortunate selections. Both were unworthy men. *Geetschy* scarcely reached the field; *Dorsius* spent but few and unprofitable years in it. After many years of earnest effort by the Holland Church authorities, Schlatter was found and sent. *Behm's* Herculean labors during the twenty years prior had firmly established the Church. But now he was worn out. Schlatter was young. He showed executive ability. He took the work off *Behm's* hands. A few years later Schlatter went back to Holland and represented the needs of the Pennsylvania churches forcibly and effectively, which enabled the Holland Synods to gather a great fund, the interest of which was sent over to support the congregations here.





## The Heidelberg Herald.

One of the conspicuously able congregational monthly publications is that bearing the above title, issued in the interest of Dr. Zartman's church, Nineteenth and Oxford streets, Philadelphia. From it we learn that:

Communion will hereafter be administered to the members in the pews. This method has found favor in the congregation, and will be adopted, in all probability, permanently.

The church has received a legacy of two thousand dollars from the estate of a deceased member. This will be applied to the mortgage, and will be an interest saving of ninety dollars a year.

Uplifting Circle of King's Daughters is one of the useful activities of this church. It has given five baskets of groceries, and some clothing to poor families, since January 1, and magazines have been distributed. A large package of picture cards and copies of children's Sunday-school papers are to go to a missionary in China. The Circle is trying to secure patches for a Scripture quilt to be sent to a hospital.

The Women's Missionary Society of Philadelphia Classis will have its annual meeting here May 15, 1900.

## Names of Subscribers to Historical Notes, Volume One.

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